Fower chings not to be examined by reason.

touching things that should not be brought in question. There be foure things (saith he) which should not be examined by reason.

j. And first no man ought to argue of these things, wherein if any one put doubt, he deserueth punishmēt. As to reason whether there be a God, or no. And therefore, Tullie saith very well, it is a wicked & an vngodly custome, to dispute, or talke against God, either in earnest or yet in sporte.

ij. Againe, it is a fondnesse, to reason of those things, which our sēces iudge to be true. As to know by reason, whether fire be hot, or no. The which were madnesse to talke, and surely, if any one should reason with me, I would

iij. bid him put his finger in it. Thirdly, it is euill to reason of those things, which cannot be knowne by mans wit. As to know what God the father is in person, what the holie Ghost is, how they sit and are placed in heauen, or of what making the soule of man is.

iiij. Fourthly, to talke & dispute of those thinges, which are vndoubtedly true. As in Arithmetique, three & three are six. In Philosophie. The whole is greater then the part. In which matters, to moue any earnest question, or to doubt ouermuch in thinges nothing doubtful, were either starke madnesse, or els plaine foolishnesse. Therefore I wish of God, that all our reasoning, might be fastened vpon such matters, as are necessarie, both for the hearer to learne, and also good, for the godly reasoner to teach. Wherin though I haue done nothing so well my selfe, as my good will was thereunto, yet I trust all honest hearts wil testifie with me, that I haue most earnestly minded the glorie of God, and the setting forth of his holy name throughout the whole course of this my rude and simple Booke. The which once done and knowne, I hope the gentle Reader, will beare with me in other thinges, and rather helpe me then hate me, when I seeke to helpe all, and hurt none. I aske no reward, but louing report, for incessaunt labour: the one is easie for all men to graunt, the other was busie for me to compasse. Thus I liue in hope, yea I hope well, for thorowe hope, behold I trauaile.

God be praised.

FINIS.

41419

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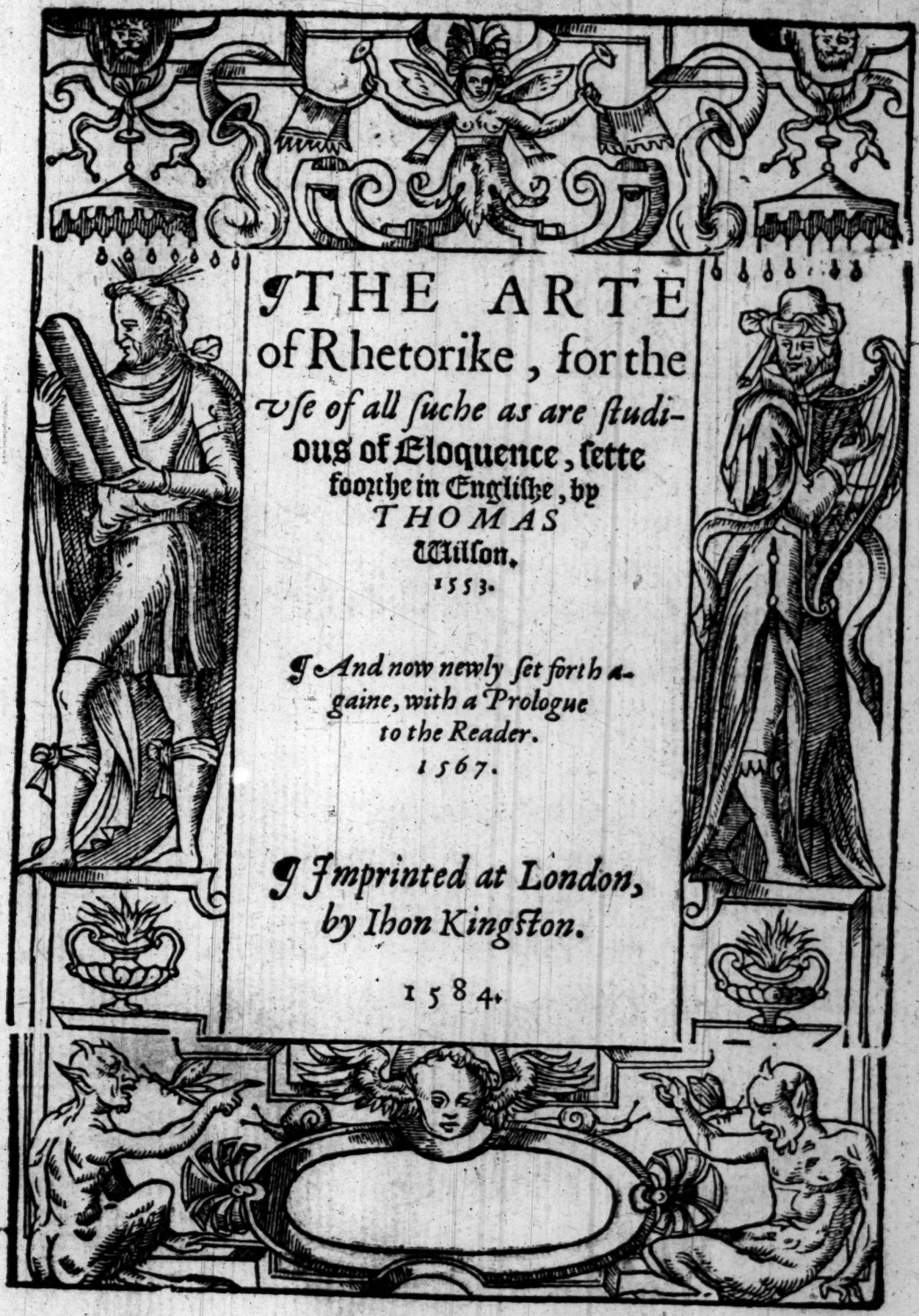
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Wilson, Tho.

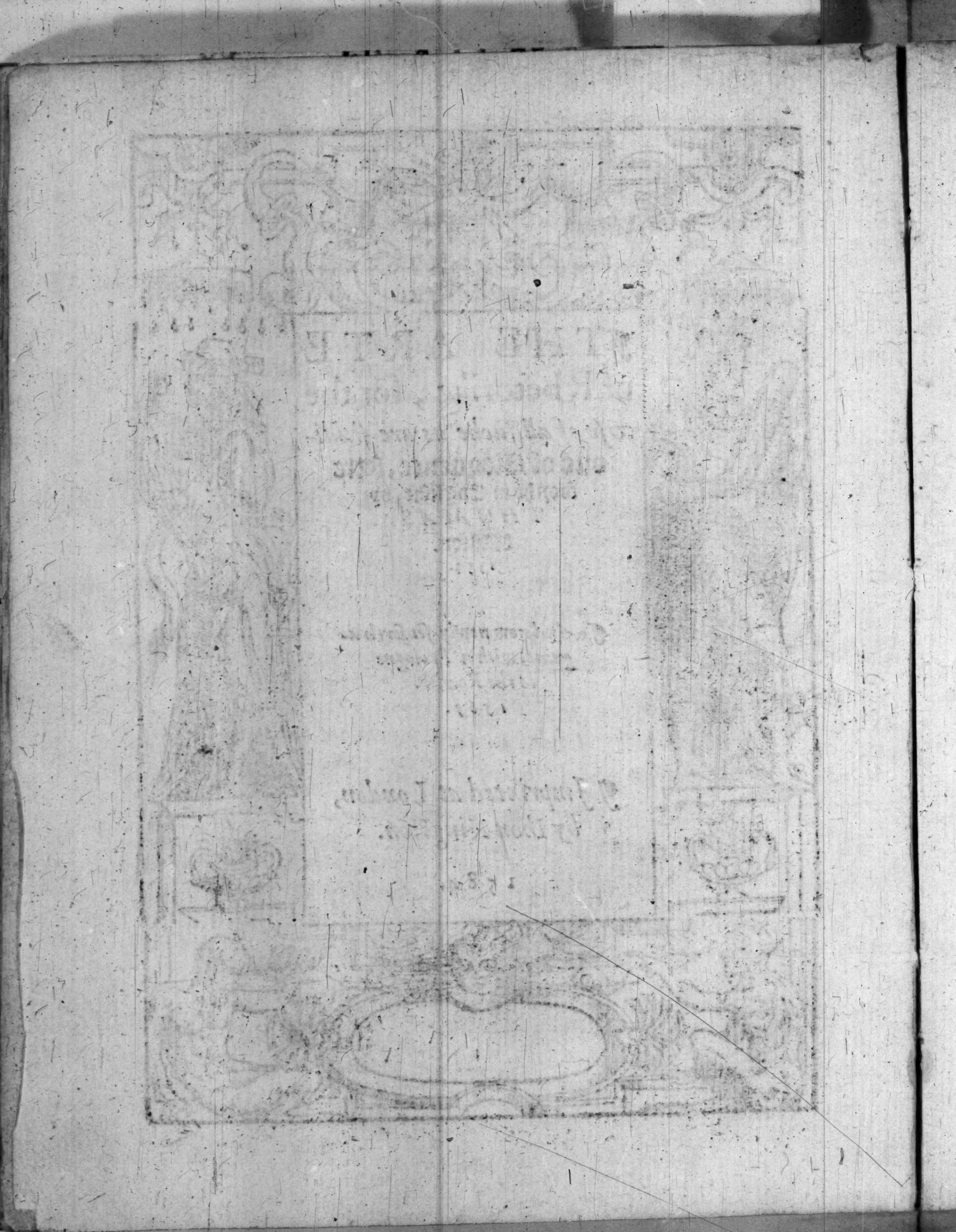


THE ARTE of Rhetorike, for the vse of all suche as are studious of Eloquence, sette foorthe in Englishe, by THOMAS Wilson. 1553.

And now newly set forth againe, with a Prologue to the Reader. 1567.

Imprinted at London, by Ihon Kingston.

1584.



TO THE RIGHT HO-
nourable Lorde Ihon Dudley,
Lorde Liſle, Erle of VVarwicke, and maiſter of the Horſe to the kin-
ges Maieſtie: your aſſured to commaund *Thomas Wilſon.*

WHen Pirrhus King of the Epirotes made battaile againſt the Romaines, and could neither by force of armes, nor yet by any policie winne certaine ſtrong Holdes: He vſed commonly to ſende one Cineas (a noble Orator, and ſometymes Scholer to Demoſthenes) to perſwade with the Captaines and people that were in them, that they ſhould yeeld vp the ſaid hold or tounes without fight or reſiſtaunce. And ſo it came to paſſe, that through the pithie eloquence of this noble Orator, diuers ſtrong Caſtelles and Fortreſſes were peaceably giuen vp into the handes of Pirrhus, whiche he ſhould haue founde very harde and tedious to winne by the ſworde. And this thing was not Pirrhus himſelf aſhamed in his common talke, to the praiſe of the ſaied Orator openly to confeſſe: alledging that Cineas through

the eloquence of his tongue, wanne moe Cities vnto hym, then euer hymself should els haue been able by force to subdue. Good was that Orator which could doe so muche: and wise was that King which would vse suche a meane. For if the worthinesse of Eloquence maie moue vs, what worthier thing cā there bee, then with a worde to winne Cities and whole Countries? If profite maie perswade, what greater gaine can wee haue, then without bloudshedd achiue to a Conqueste? If pleasure maie prouoke vs, what greater delite doe we know, then to see a whole multitude, with the onely talke of man, rauished & drawen whiche waie he liketh best to haue them? Boldly then may I aduenture, and without feare stepp forth to offer that vnto your Lordshippe, whiche for the dignitie is so excellent, and for the vse so necessary: that no man ought to bee without it, whiche either shall beare rule ouer many, or must haue to doe with matters of a Realme. Consideryng therefore your Lordshippes high estate and worthie calling, I know nothyng more fittyng with your Honor, then to the gift of good reason and vnderstandyng, wherwith wee see you notablie endued, to ioyne the perfection of Eloquent vtteraunce. And because that aswell by your Lordshippes moste tender imbracyng of all

suche

ſuche as bee learned, as alſo by your right ſtudious exerciſe: you doe euidently declare, not onely what eſtimation you haue, of all learnyng and excellent qualities in generall, but alſo what a ſpeciall deſire and affection, you beare to Eloquence: I therefore, commende to your Lordſhippes tuition and patronage, this treatiſe of Rhetorique, to the end that ye maie get ſome furtheraunce by the ſame, and I alſo be diſcharged of my faithfull promiſe, this laſt yere made vnto you. For, whereas it pleaſed you among other talke of learnyng, earneſtly to wiſhe, that ye might one daie ſee the preceptes of Rhetorique, ſett forth by me in Engliſhe, as I had erſt done the rules of Logicke: hauyng in my countrey this laſt Sommer, a quiet tyme of vacation, with the right worſhipfull Sir Edward Dimmoke Knight: I trauailed ſo muche, as my leaſure might ſerue thereunto, not onely to declare my good harte, to the ſatiſfiyng of your requeſt in that behalfe, but alſo through that your motion, to helpe the towardneſſe of ſome other, not ſo well furniſhed as your Lordſhip is.

For, as touchyng your ſelf, by the tyme that perfect experience, of manifolde and weightie matters of the Common weale, ſhall haue encreaſed the Eloquence, which alreadie doth naturally flowe in you:

The Epistle.

I doubt nothyng, but you will so farre bee better then this my Booke, that I shall not onely blushe to chalenge you for a Scholer, in the Arte of Rhetorique, by me rudely set forth: but also be driuen to set this simple treatise, to your Lordshippe to Schoole, that it may learne Rhetorique of your daiely talke, findyng you suche an Oratour in your speeche, as greate Clarkes doe declare what an Oratour should bee. In the meane season, I shall right humbly beseeche your good Lordshippe, so to bee a patrone and defendour of these my labours, to you dedicated: as I shall be a continuall peticioner vnto almightie God, for your preseruation, and long continuaunce.

A Prologue to the *Reader*.



GREATE maie their boldneſſe bee thought, that ſeeke without feare to ſet forthe their knowledge: and ſuffer their doinges to be ſeen, they care not of whom. For, not onely thereby doe they bring men to thinke, that they ſtande muche in their owne conceipt, but alſo they ſeeme to aſſure themſelues, that al men will like whatſoeuer they write. Wherein they commit two great faultes: the one is, that they are proude: the other is, that they are fonde. For, what greater pride can there bee, then for any man to thinke hymſelf to be wiſer, then all men liuyng? Or what greater folly can bee immagined, then for one to thinke, that all men will like, what ſoeuer he writeth? Suche are they for the moſt parte by all likelihood, that doe ſet forthe bookes. Wherein they doe bothe betraie themſelues, and alſo giue greate occaſion to the worlde, to talke largely of them. But all thoſe that doe write, are not ſuche as I ſaie, nor meane not as I thinke, as the whiche are wiſe and learned menne, writing onely vnder the correction of others, to edifie their neighbour, and not ſekyng in any wiſe their owne glorie. Neither all that bee Readers will talke their pleaſures, but rather ſtaie their iudgementes, and weye thinges with reaſon. Some perhappes maie like the writer, if his doynges bee good, but the moſte parte vndoubtedly, muſt of force be offended, as the whiche are corrupt of iudgement, becauſe they are nought. Then ſuche as ſeeke the greateſt praiſe for writyng of Bookes, ſhould doe beſt in my ſimple mynde to write fooliſhe toyes, for then the moſt parte would beſt eſteeme them. And herein perhappes maie I get ſome aduauntage, that in my young yeres, haue been bold

to set forth my simple fantasies. For, in follie I dare cõpare with the proudest, and in pride I dare matche with him that is moste foolishe: not doubting to finde suche fellowes, that not onely will seeke to be egall vnto me, and perhappes excell me, but also such as will therein right well esteeme me.

Cicero in his seconde booke *de Oratore*, bringeth in one *Lucilius*, a pleasaunt and merie conceipted man, who saieth, that he would not haue suche thynges as he wrote to bee redde, either of those that were excellently learned, or of them that were altogether ignoraunt. For, that the one would thinke more of his doynges, and haue a farther meanyng with hym, then euer the aucthour self thought: the other takyng the booke in his hande, would vnderstande nothyng at all, beyng as meete to reade aucthours, as an Asse to plaie on the Organnes. This man in thus saying, had some reason. But I beeyng somewhat acquainted with the worlde, haue found out an other sorte of men, whom of all others, I would bee lothe should reade any of my doynges: especially suche thynges as either touched Christe, or any good doctrine. And those are suche malicious folke, that loue to finde faultes in other mens matters, and seuen yeares together will keepe them in store, to the vtter vndoyng of their Christian brother: not mindyng to reade for their better learnyng, but seekyng to depraue whatsoeuer they finde, and watching their time, will take best aduauntage to vndoe their neighbour. Suche men I saie of all others, would I be lothe to haue the sight, of any myne earnest doynges, if I could tell how to forbid them, or how to hinder them of their purpose.

Two yeares past at my beeyng in *Italie*, I was charged in Roome Towne, to my greate daunger and vtter vndoyng (if Gods goodnesse had not been the greater) to haue written this Booke of *Rhetorique*, and the *Logicke* also, for the whiche I was compted an Heretike, notwithstandyng the absolution, graunted to all the Realme, by Pope Julie the third, for al former offences or practises, deuised against the holie mother Church, as thei call it. A straunge matter, that thinges done in England seuen yeres before, and the same vniuersally forgiuen, should afterwardes be laied to a mans charge in Roome. But what can not malice doe?

Or

Or what will not the wilfull deuile, to satiffie their myndes, for vndoyng of others? God be my Judge, I had then as little feare (although death was present, and the torment at hande, whereof I felt some smarte) as euer I had in all my life before. For, when I sawe those that did seeke my death, to be so maliciously set, to make suche poore shiftes for my readier dispatche, and to burden me with those backe reckeninges: I tooke suche courage, and was so bolde, that the Judges then did muche maruaile at my stoutnesse, and thinking to bring doune my greate harte, told me plainly, that I was in farther perill, then whereof I was aware, and sought therevpon to take aduauntage of my wordes, and to bring me in daunger by all meanes possible. And after long debating with me, they willed me at any hande to submit my self to the holie Father, and the deuoute Colledge of Cardinalles. For otherwise there was no remeadie. With that beyng fully purposed, not to yeeld to any submission, as one that little trusted their colourable deceipt: I was as ware as I could bee, not to vtter any thing for mine owne harme, for feare I should come in their daunger. For then either should I haue died, or els haue denied both openly and shamefully, the knowne truthe of Christ and his Gospell. In the ende by Gods grace, I was wonderfully deliuered, through plaine force of the worthie Romaines (an enterprise heretofore in that sort neuer attempted) being then without hope of life, and much lesse of libertie. And now that I am come home, this booke is shewed me and I desired to looke vpon it, to amend it where I thought meete. Amende it, qd I? Naie, let the booke first amende it self, and make me amendes. For surely I haue no cause to acknowledge it for my booke, because I haue so smarted for it. For where I haue been euill handled, I haue muche a doe to shewe my self frendly. If the sonne were the occasion of the fathers imprisonment, would not the father be offended with hym thinke you? Or at the least, would he not take heede how hereafter he had to doe with hym? If others neuer get more by bookes then I haue done: it were better be a Carter, then a Scholer, for worldly profite. A burnt child feareth the fire, and a beaten dogge escheweth the whippe. Now therefore, I will none of this booke from henceforth, I will none of him I saie: take him that list, and

weare him that will. And by that tyme they haue paied for him so dearely as I haue done, they will bee as wearie of him as I haue been. Who that toucheth Pitch shall be filed with it, and he that goeth in the Sunne shalbe Sunne burnt, although he thinke not of it. So they that will reade this or such like bookes, shall in the ende be as the bookes are. What goodnesse is in this treatise, I can not without vainglorie reporte, neither will I meddle with it, either hotte or colde. As it was, so it is, and so be it still hereafter for me: so that I heare no more of it, and that it be not yet once againe cast in my dishe. But this I saie to others, as I am assured they will laugh that will reade it: So if the worlde should turne (as God forbid) they were most like to weepe, that in all pointes would followe it. I would bee lothe that any man should hurte himselfe for my doinges. And therefore to auoide the worst for all partes, the best were neuer once to looke on it: for then I am assured no man shall take harme by it. But I thinke some shall reade it, before whom I do wash my handes, if any harme should come to them hereafter, and let them not saie but that they are warned. I neuer heard a man yet troubled for ignorance in Religion. And yet me thinkes it is as greate an heresie not to knowe God, as to erre in the knowledge of God. But some perhappes maie saie vnto me: Sir you are muche to be blamed that are so fearful, and do cast such perilles before hand, to discourage men frō well doing. I answere: My minde is not to discourage any man, but onely to shewe how I haue been tried for this bookes sake, *tanquam per ignem*. For in deed the prison was on fire when I came out of it, and where as I feared fire most (as who is he that doeth not feare it?) I was deliuered by fire and sworde together. And yet now thus fearfull am I, that hauing been thus swinged, and restrained of libertie: I would first rather hasard my life presently hereafter to dye vpon a Turke: then to abide againe without hope of libertie, suche painfull imprisonment for euer. So that I haue now gotte courage with sufferyng damage, and my selfe as you see, very willing from henceforth to dye: beyng then brought onely but in feare of death. They that loue sorrow vpon sorrow: God sende it them. I for my parte had rather be without sence of greefe, then for euer to liue in greefe. And I thinke the troubles

before

before death being long suffered, and without hope continued are worse a great deale, then present death it self can bee: Especially to him that maketh little accompte of this life, and is wel armed with a constant minde to Godwarde. Thus I haue talked of my self more then I needed, some will saie, and yet not more (maie I well saie) then I haue needed in deede. For I was without all helpe, and without all hope, not onely of libertie, but also of life, and therefore what thing needed I not? Or with what wordes sufficiently could I set forth my neede? God be praised, and thankes be giuen to him onely, that not onely deliuered me out of the Lyons mouth, but also hath brought Englande my deare Countrey, out of great thraldome and forraine bondage.

And God saue the Queenes Maiestie, the Realme, and the scattered flocke of Christ, and graunt, O mercifull God, an vniuersall quietnesse of mynde, perfite greement in doctrine, and amendement of our liues, that wee maie bee all one Sheepefolde, and haue one Pastour Iesus, to whom with the Father and the holie Ghost, bee honor and glorie worlde without ende. *Amen*. This vij. of December.

1560.

ELOQVENCE F...
giuen by God, and after lost
by manne, and last repaired by GOD againe.

MAn (in whom is powred the breath of life) was made at the first being an euerliuyng Creature, vnto the likenesse of God, endued with reason, and appointed Loyde ouer all other thynges liuyng. But after the fall of our first Father, sinne so crept in that our knowledge was much darkened, and by corruption of this our flesshe, mans reason and entendement were both ouerwhelmed. At what tyme GOD beeyng soye greeued with the follie of one man, pitied of his mere goodnesse the whole state and posteritie of Mankinde. And therefoye (whereas through the wicked Suggestion of our ghostly enemie, the ioyfull fruition of Gods gloyie was altogether lost:) it pleased our heauenly Father to repaire mankinde of his free mercie, and to graunt an euerliuyng enheritaunce, vnto all suche as would by constaunt faithe seeke earnestly hereafter. Long it was ere that man knewe hymself, beeyng destitute of Gods grace, so that all thynges waxed sauage, the yearth vntilled, societie neglected, Gods will not knowne, man against man, one against an other, and al against oyder. Some liued by spoile: some like byute beasts graled vpō the ground: some went naked: some roomed like Woodoses: none did any thyng by reason, but most did what they could by manhood. None almost considered the euerliuyng GOD, but all liued most commonly after their owne lust. By death they thought that all thynges ended, by life they looked foy none other liuyng. None remembyed the true obseruation of Wedlock: none tendered the education of their childyen: Lawes were not regarded, true dealing was not onee vsed. Foy vertue, vice bare place: foy right and equitie, might vsed authoyitie. And therefoye, whereas man thyough reason might haue

vsed

vsed order: man through folie fell into errour. And thus for lacke of skill, and for wãt of grace euill so preuailed, that the deuil was most esteemed, and God either almost vnknowne among them all, or els nothyng feared among so many. Therefore, euen now when man was thus past all hope of amendement, God still tenderyng his owne workmanshipp, stirryng vp his faithfull and elect, to perswade with reason all men to societie. And gaue his appointed Ministers knowledge bothe to see the natures of men, and also graunted them the gift of vtteraunce, that they might with ease win folke at their will, and fraume them by reason to all good order. And therefore, whereas men liued brutishly in open feeldes, hauyng neither house to shroude them in, nor attire to clothe their backes, nor yet any regard to seeke their best auaile: these appointed of GOD called them together by vtteraunce of speeche, and perswaded with thẽ what was good, what was bad, and was gainfull for mankinde. And although at first the rude could hardly learne, and either for the straungenesse of the thing, would not gladly receiue the offer, or els for lacke of knowledge, could not perceiue the goodnesse: yet beeyng somewhat drawne, and delited with the pleasantnesse of reason, and the swéetnesse of vtteraunce: after a certaine space they became through Nurture and good aduisement, of wilde, sober: of cruell, gentle: of fooles, wise: and of beastes, men: suche force hath the tongue, and suche is the power of Eloquence and reason, that most men are forced, euen to yeelde in that whiche moste standeth against their will. And therefore the Poetes doe feine, that *Hercules* beeyng a man of greate wisedome, had all men lincked together by the eares in a chaine, to drawe them and leade them euen as he lusted. For his witte was so greate, his tongue so eloquent, and his experience suche, that no one man was able to withstande his reason, but euery one was rather driuen to doe that whiche he would, and to will that whiche he did: agreeyng to his aduise both in word and worke in all that euer thei were able. Neither can I see that men could haue been brought by any other meanes, to liue together in fellowship of life to maintaine cities, to deale truly, and willingly obeye one an other, if men at the first had not by arte and eloquence, perswaded that whiche they full oft found out by reason.

For

For what man I praie you, beeing better able to maintaine hym selfe by valiaunt courage, then by liuing in base subiection, would not rather looke to rule like a Lord, thē to liue like an vnderling: if by reason he were not perswaded, that it behoueth euery man to liue in his owne vocation: and not to seeke any higher roume, then whereunto he was at the first appointed: Who would digge and delue from Morne till Euenyng: Who would trauaile and toile with the sweate of his browes: Yea, who would for his Kinges pleasure aduenture and hasard his life, if wit had not so wem men, that they thought nothyng more needfull in this worlde, nor any thing whereunto they were more bounden: then here to liue in their duetie, and to traine their whole life according to their calling. Therefore, whereas men are in many thinges weake by Nature, and subiect to muche infirmitie: I thinke in this one point they passe all other creatures liuyng, that haue the gift of speeche and reason. And among all other, I thinke him moste worthie fame, and amongst all men to bee taken for halfe a God: that therein doth cheefly and aboue all other excell men, wherein men doe excell beastes. For he that is among the reasonable, of al moste reasonable, and among the wittie, of all moste wittie, and among the eloquent, of all most eloquent: hym thinke I among all men, not onely to be taken for a singuler man, but rather to be coumpted for half a God. For, in seekyng the excellencie hereof, the soner he draweth to perfection, the nier he commeth to God, who is the cheefe wisedome, and therefore called God, because he is most wise, or rather wisedome it selfe.

Now then, seyng that God giueth his heauenly grace, vnto all suche as call vnto him with stretched handes, and humble harte, neuer wantyng to those, that want not to themselues: I purpose by his grace and especiall assistence, to set forth such preceptes of eloquence, and to shewe what obseruation the wise haue vsed, in handelyng of their matters: that the vnlearned by seeyng the practise of others, maie haue some knowledge themselues, and learne by their neighbours deuise, what is necessarie for themselues in their owne case.

Gaulterus Haddonus D. Iuris Ciuilis, Et Reginæ Maiestatis, à Libellis supplicibus.

Retoricem Logice soror, est affata sororem:
Quem didicit nuper, sermo Britannos erat.
Retorice tacuit, magno perculsa dolore:
Nam nondum nostro nouerat ore loqui.
Audijt hæc, Logices, Wilsonus forte, magister:
Qui fuerat, nostros addiderat q3 sonos.
Retoricem mutam, verbis solatus amicis:
Seuocat, & rogitat num esse Britanna velit?
Deijciens oculos respondit velle libenter:
Sed se, qua possit, non reperire, via.
Ipse vias (inquit) tradam, legesq3 loquendi:
Quomodo perfectè verba Britanna loces.
Liberat ille fidem, nostro sermone politur:
Retorice, nostra est vtraque facta soror.
Anglia nobilium si charus sermo sororem.
Est tibi, sermonis charus & author erit.

Thomas VVilsonus in Anglicam Rhetoricem suam.

Anglia si doceat, quod: Græcia docta: quid ob-
Quo minus ex Anglis Anglia, vera sciat. (stat
Non (quia Greca potes, vel calles verba Latina)
Doctus es, aut sapiens: sed quia vera vides.
Aurea secreto tegitur sapientia sensu.
Abdita sensa tenes Anglus? es ergo sciens.
Sed me Rhetoricem nequeat cùm lingua polire:
Cui vacat, hoc vnum quod valet, oro velet.

¶ What is Rhetorique.

RHetorique is an Arte to set forthe by vtteraunce of wordes, matter at large, or (as *Cicero* doth saie, it is learned, or rather an artificiall declaration of the mynde, in the handelyng of any cause, called in contention, ỹ maie throughe reason largely be discussed.

¶ The matter whereupon an Orator must stande.

AN Orator must bee able to speake fullie of all those questions, whiche by lawe and mans ordinance are enacted, and appointed for the vse and profite of man, such as are thought apt for the tongue to set forwarde. Now *Astronomie* is rather learned by demonstration, then taught by any great vtterance. *Arithmetique* finally needeth the vse of Eloquence, seeyng it maie be had wholie by nombryng onely. *Geometrie* rather asketh a good square, thē a cleane flowing tong to set out the art. Therefore an Orators profession, is to speake onely of all suche matters, as may largely be expounded for mans behoue, and may with muche grace be set out, for all men to heare them.

Rhetorique occupied about all lawes, concernyng man.

¶ Of questions.

EVery question or demaunde in thynges, is of two sortes. Either it is an infinite question, and without ende, or els it is definite, and comprehended within some ende.

Questions of two sorts.

Those questions are called infinite, whiche generally are propounded, without the comprehension of tyme, place, and persone, or any such like: that is to saie, when no certaine thyng is named, but onely wordes are generally spoken. As thus, whether it bee beste to marrie, or to liue single. Whiche is better, a Courtiers life, or a Scholers life.

Questions infinite.

Those questions are called definite, which set forth a matter, with the appointmente and nampng of place, tyme, and person. As thus. Whether now it bee best here in Englande, for a Priest to Marrie, or to liue single. Whether it were meete for the Kynges Maiestie that now is, to marrie with a stranger, or to marrie with one of his owne Subiectes. Now the definite question (as

Questions definite.

Questions definite, belong properly to an Oratour.

the whiche concerneth some one person) is most agreeyng to the purpose of an Oratour, considering particuler matters in the law, are euer debated betwixt certaine persons, the one affirmyng for his parte, and the other denyng as fast againe for his parte.

Questions infinite, proper vnto Logicians.

Thynges generally spoken without all circumstaunces, are more proper vnto the *Logician*, who talketh of thynges vniuersally, without respect of person, tyme, or place. And yet notwithstandyng, *Tullie* doeth saie, that whosoeuer will talke of particuler matter must remember, that within the same also is comprehended a generall. As for example. If I shall aske this question, whether it bee lawfull for Willyam Conquerour to inuade Englande, and win it by force of armour, I must also consider this, whether it bee lawfull for any man to vsurpe power, or it bee not lawful. That if the greater can not be borne withall, the lesse can not bee neither. And in this respect, a generall question agreeth well to an Orators profession, and ought well to bee knowne for the better furtheraunce of his matter, notwithstandyng the particuler question is euer called in cõtrouersie, and the generall only herevpon considered, to comprehend and compasse the same, as the whiche is more generall.

¶ *The ende of Rhetorique.*

Three thynges are required of an Oratour.

To teache.
To delight.
And to perswade.

Oratours bounde to performe iij. thynges.

FIrst therefore, an Oratour must labour to tell his tale, that the hearers maie well know what he meaneth, & vnderstande hym wholy, the whiche he shall with ease doe, if he vtter his mynde in plaine woordes, suche as are vsually receiued, and tell it orderly, without goyng about the bushe. That if he doe not this, he shall neuer doe the other. For what man can be delited, or yet be perswaded with the onely hearyng of those thynges, whiche he knoweth not what thei meane. The tongue is ordeined to expresse the mynde, that one maie vnderstande an others meanyng: now what auaileth to speake, whē none can tell what the speaker meaneth? Therefore *Phauorinus*

Plaine woordes proper vnto an Oratour.

the

the Philosopher (as *Gellius* telleth the tale) did hit a yong man ouer the Thumbes very handsomely, for vsyng ouer old, and ouer straunge wordes. Sirha (qᵗ he) when our olde greate auncesters and Graundsires were aliue, they spake plainly in their mothers tongue, and vsed olde language, suche as was spoken then at the buildyng of Rome. But you talke me suche a Latine, as though you spake with them euen now, that were two or three thousande yeres agoe, and onely because you would haue no man to vnderstande what you saie. Now, were it not better for thee a thousand fold, (thou foolishe fellowe) in seekyng to haue thy desire, to hold thy peace, and speake nothyng at all? For then by that meanes, fewe should knowe what were thy meanyng. But thou saiest, the olde antiquitie doeth like thee best, because it is good, sober, and modest. Ah, liue man as thei did before thee, and speake thy mynd now as men doe at this daie. And remember that whiche *Cæsar* saieth, beware as long as thou liuest of straunge wordes, as thou wouldest take heede and eschue greate Rockes in the Sea.

A Philosophers witte saying to a yong man that sought to speake darke language.

The next part that he hath to plaie, is to chere his geastes, and to make them take pleasure, with hearyng of thinges wittely deuised, and pleasauntly set forthe. Therefore euery Orator should earnestly labour to file his tongue, that his woordes maie slide with ease, and that in his deliueraunce he maie haue suche grace, as the sound of a Lute, or any suche instrument doeth giue. Then his sentences must bee well framed, and his woordes aptly vsed, through the whole discourse of his Oration.

Orators must vse delitefull woordes and sayinges.

Thirdly, suche quickenesse of witte must bee shewed, and suche pleasaunt sawces so well applied, that the eares maie finde much delite, whereof I will speake largely, when I shall intreate of mouyng laughter. And assuredly nothyng is more needfull, then to quicke these heauie loden wittes of ours, and muche to cherish these our lompishe and vnweldie Natures, for except men finde delite, thei will not long abide: delite them, and winne them, wearie them, and you lose them for euer. And that is the reason, that men commonly tarie the ende of a merie Plaie, and can not abide the half hearyng of a sower checkyng Sermon. Therefore euen these auncient Preachers, must now and then plaie the fooles in the pulpit, to serue ỹ tickle eares of their fleting audience,

Preachers not so diligently heard as common Plaiers.

Preachers must sometymes be merie when thei speake to the people.

or els they are like sometymes to preache to the bare walles, for though their spirite be apt, and our will prone, yet our flesshe is so heauie, and humours so ouerwhelme vs, that we can not without refreshyng, long abide to heare any one thyng. Thus we see, that to delite is needfull, without the whiche weightie matters will not be heard at all, and therefore, hym cunne I thanke, that bothe can and will, once mingle sweete among the sower, bee he Preacher, Lawyer, yea, or Cooke either hardely, when he dresseth a good dish of meate: now I need not to tell that scurrilitie, or halehouse iestyng, would bee thought odious, or grosse mirthe would be deemed madnesse: considering that euen the meane witted doe knowe that alreadie, and as for other that haue no witte, they will neuer learne it, therfore God speede them. Now when these two are doen, he must perswade, and moue the affections of his hearers in such wise, that thei shall be forced to yeld vnto his saying, whereof (because the matter is large, and maie more aptly be declared, when I shall speake of Amplification) I will surcease to speake any thyng thereof at this tyme.

Delityng needfull.

Scurrilitie odious.

Affections must be moued.

¶ By what meanes Eloquence is attained.

First needfull it is that he, which desireth to excell in this gift of Oratory, and longeth to proue an eloquent man, must naturally haue a witte, and an aptnesse therevnto: then must he to his booke, and learn to be well stored with knowledge, that he may be able to minister matter for al causes necessary. The which when he hath got plentifully, he must vse muche exercise, bothe in wityng, and also in speakyng. For though he haue a wit and learning together, yet shall thei both little auaile without muche practise. What maketh the Lawier to haue suche vtteraunce? Practise. What maketh the Preacher to speake so roundly? Practise. Yea, what maketh women goe so fast awaie with their wordes? Marie practise I warrant you. Therefore in all faculties, diligent practise, and earnest exercise, are the onely thinges that make men proue excellent. Many men know the act very well, and be in all pointes throughly grounded and acquainted with ỹ preceptes, and yet it is not their hap to proue eloquent. And the reason is, that eloquence it self, came not vp first by the

Practise maketh all thinges perfect.

arte,

arte, but the arte rather was gathered vpon eloquence. For wisemen seeyng by muche obseruation and diligent practise, the compasse of diuers causes, compiled therevpon precepts and lessons, worthie to bee knowne and learned of all men. Therefore before arte was inuented, eloquẽce was vsed, and through practise made perfecte, the whiche in all thynges is a soueraigne meane, moste highly to excell.

Rhetorique first made by wisemẽ, and not wisemen first made by Rhetorique.

Now, before we vse either to write, or speake eloquently, wee must dedicate our myndes wholy, to followe the moste wise and learned men, and seeke to fashion as wel their speache and gesturyng, as their witte or enditying. The whiche when we earnestly mynd to doe, we can not but in time appere somewhat like them. For if they that walke muche in the Sunne, and thinke not of it, are yet for the most parte Sunne burnt, it can not be but that they whiche wittyngly and willyngly trauaile to counterfecte other, must needes take some colour of them, and bee like vnto them in some one thyng or other, accordyng to the Prouerbe, by companying with the wise, a man shall learne wisedome.

Imitation or followyng the waies of wisemen, is needfull.

¶ To what purpose this arte is set forthe.

TO this purpose and for this vse, is the art compiled together, by the learned and wisemen, that those whiche are ignorant might iudge of the learned, and labour (when tyme should require) to followe their woorkes accordyngly. Againe, the arte helpeth well to dispose and order matters of our owne inuention, the whiche wee maie followe as well in speaking as in writyng, for though many by nature without art, haue proued worthy men, yet is art a surer guide then nature, consideryng we see as liuely by arte what we doe, as though wee red a thyng in writyng, where as Natures doynges are not so open to all men. Againe, those that haue good wittes by Nature, shall better encrease them by arte, and the blunt also shal be whetted through arte, that want Nature to helpe them forward.

Rhetorique to what purpose it serueth.

Arte a surer guide then Nature.

¶ Fiue thynges to be considered in an Oratour.

ANy one that will largely handle any matter, must fasten his mynde first of all, vpon these fiue especiall pointes that followe, and learne them euery one.

Oratours must haue v. thynges to make them perfite.

i. Inuention of matter.
ii. Disposition of the same.
iii. Elocution.
iiij. Memorie.
v. Utteraunce.

Inuention, what it is.

THe finding out of apt matter, called otherwise Inuention, is a searchyng out of thynges true, or thynges likely, the whiche maie reasonable set forth a matter, and make it appere probable. The places of *Logique*, giue good occasion to finde out plentifull matter. And therefore, thei that will proue any cause, and seeke only to teach thereby the truthe, must searche out the places of *Logique*, and no doubt they shall finde muche plentie. But what auaileth muche treasure and apt matter, if man can not applie it to his purpose. Therefore, in the second place is mentioned, the setlyng or ordering of thynges

Disposition, what it is.

inuented for this purpose, called in Latine *Dispositio*, the whiche is nothing els but an apt bestowing, and orderly placyng of thinges, declaryng where euery argument shall be sette, and in what maner euery reason shalbe applied for cõfirmation of ỹ purpose.

But yet what helpeth it though wee can finde good reasons, and knowe how to place them, if wee haue not apt woordes and

Elocution, what it is.

picked Sentences, to commende the whole matter. Therefore, this point must needes followe to beautifie the cause, the whiche beyng called Elocution, is an applying of apte woordes and sentences to the matter, founde out to confirme the cause. When all these are had together it auaileth little, if man haue no Memorie

Memorie, what it is.

to containe them. The Memorie therefore must be cherished, the whiche is a fast holdyng bothe of matter and woordes couched together, to confirme any cause.

Be it now that one haue all these fower, yet if he want the fift all the other doe little profite. For though a man can finde out good matter and good woordes, though he can handsomely sette them together, and carie them very well awaie in his mynde, yet it is to no purpose if he haue no vtterance, when he should speake

Pronunciation, what it is.

his mynde, and shewe men what he hath to saie. Utterance therefore, is a frampng of the voyce, countenaunce, and gesture after a comely man.

Thus

Thus wee see, that euery one of these must goe together, to make a perfite Orator, and that the lack of one, is a hindrance of the whole, and that aswell all maie be wantyng as one, if wee looke to haue and absolute Orator.

There are seuen partes in euery Oration.

i. The Entrance or beginnyng.
ii. The Narration.
iii. The Proposition.
iiii. The Deuision or seuerall partyng of thinges.
v. The Confirmation.
vi. The Confutation.
vii. The Conclusion.

Orations in generall cõsist vpon seuen partes.

The Entraunce or beginnyng is the former parte of the Oration, whereby the will of the standers by, or of the Judge is sought for, and required to heare the matter.

Entraunce, what it is.

The Narration is a plaine and manifest pointyng of the matter, and an euident settyng forth of all thynges that belong vnto the same, with a breefe rehersall grounded vpon some reason.

Narration.

The Proposition is a pithie sentence comprehended in a smal roome, the somme of the whole matter.

Proposition.

The Deuision is an openyng of thynges, wherein wee agree and rest vpon, and wherein wee sticke and stande in trauers, shewyng what we haue to saie in our owne behalfe.

Deuision.

The Confirmation is a declaratiõ of our owne reasons, with assured and constant proofes.

Confirmatiõ

The Confutatiõ is a dissoluyng, or wyping awaie of all suche reasons as make against vs.

Confutation

The Conclusion is a clarkly gatheryng of the matter spoken before, and a lappyng vp of it altogether.

Conclusion.

Now, because in euery one of these greate heede ought to bee had, and muche art must be vsed, to content and like all parties: I purpose in the seconde booke to sette forthe at large euery one of these, that bothe we maie know in all partes what to followe, and what to eschue. And first, when time shalbe to talke of any matter I would aduise euery man to cõsider the nature of the cause self, that the rather he might frame his whole Oration thereafter.

¶ Euery matter is contained in one of these fower.

Matters in generall stande in fower pointes.

EIther it is an honest thyng where of we speake, or els it is filthie and vile, or els betwixt bothe: and doubtfull what it is to bee called, or els it is some trifelyng matter, that is of small weight.

Matters 1 honest.

That is called an honest matter, when either we take in hande suche a cause that all men would maintaine, or els gainsaie suche a cause, that no man can well like.

Matters 2 filthie.

Then doe wee holde and defende a filthie matter, when either wee speake against our owne conscience in an euill matter, or els withstande an vpright truth.

Matters 3 doubtfull.

The cause then is doubtfull, when the matter is halfe honest, and halfe vnhonest.

Matters 4 trifelyng.

Suche are trifelyng causes when there is no weight in them, as if one should phantasie to praise a Goose before any other beast liuyng, (as I knowe who did) or of fruite to commende Nuttes chiefly, as *Ouid* did, or the Feuer quartaine as *Phauorinus* did, or the Gnat as *Virgill* did, or the battaile of Frogges as *Homer* did, or dispraise beardes, or commende shauen heddes.

Good heede to be taken at the first, vpon the handlyng of any matter in Iudgement.

Circumstances necessarie in all causes to be noted.

NOt onely it is necessarie to knowe what maner of cause we haue taken in hande, when we first enter vpon any matter, but also it is wisedome to consider the tyme, the place, the man for whom we speake, the man against whom wee speake, the matter whereof wee speake, and the Iudges before whom wee speake, the reasons that best serue to further our cause, and those reasons also that maie seeme somewhat to hinder our cause, and in nowise to vse any suche at all, or els warely to mitigate by protestation the euill that is in them, and alwaies to vse whatsoeuer can be saied, to win the cheef hearers good willes, and to perswade thē to our purpose. If the cause goe by fauour, and that reason can not so muche auaile, as good will shalbe able to doe: or els if mouyng affections can doe more good, then bringyng in of good reasons, it is meet alwaies to vse that waie, whereby wee maie by good helpe get the ouer hande.

Fauor winnyng, and affections mouyng when thei are most necessarie.

hande. That if myne aduersaries reasons, by me being confuted, serue better to helpe forward my cause, then myne owne reasons confirmed, can bee able to doe good: I should wholy bestowe my tyme, and trauaile to weaken and make slender, all that euer he bringeth with him. But if I cã with more ease proue myne owne sayinges, either with witnesses, or with wordes, then bee able to confute his with reason. I must labour to withdrawe mens mindes from myne aduersaries foundation, and require them wholie to harken vnto that whiche I haue to saie, beyng of it self so iust and so reasonable, that none cã rightly speake against it, and shew them that greate pitie it were, for lacke of the onely hearing, that a true matter should want true dealing. Ouer & besides al these, there remaine two lessons, the whiche wisemen haue alwaies obserued, and therefore ought of all men assuredly to bee learned. The one is, that if any matter be laied against vs, whiche by reason can hardly be auoided, or the whiche is so open, that none almost can deny: it were wisedome in confutyng all the other reasons, to passe ouer this one, as though we saw it not, and therfore speake neuer a worde of it. Or els if necessitie shall force a man to saie somwhat, he maie make an outward bragge, as though there were no matter in it, euer so speakyng of it, as though he would stande to the triall, makyng men to beleeue he would fight in the cause, when better it were (if necessitie so required) to run cleane awaie. And therein though a mã do flie and giue place, euermore the gladder the lesse rauyng there is, or stirryng in this matter: yet he flieth wisely and for this ende, that being fensed otherwise, and strongly appointed, he maie take his aduersarie at the best aduauntage, or at the least wearie hym with muche lingeryng, and make hym with oft suche fliyng, to forsake his cheef defence.

Aduersaries reasons whē they should best bee confuted.

Argumentes when they should cheefly be vsed.

Matters harde to auoyd should alwaies bee past ouer, as though wee saw them not at all.

Good to bee bold in most daunger, if otherwise we cãnot escape.

The other lesson is, that wheras we purpose alwaies to haue the victorie, we should so speake that wee maie labour, rather not to hinder or hurt our cause, thẽ to seeke meanes to further it. And yet I speake not this, but that both these are right necessary, and euery one that will doe good, must take paines in them bothe, but yet notwithstandyng, it is a fouler fault a greate deale for an Orator, to be found hurtyng his owne cause, then it should turne to his rebuke, if he had not furthered his whole entẽt. Therfore not

Better not to hurte a good matter by ill speeche then to further it by good talke.

Warenesse in speakyng, and to bearyng to speake.

The persone before whom wee speake, must be well marked.

Tyme must be obserued.

onely is it wisedome, to speake so muche as is needefull, but also it is good reason to leaue vnspoken so muche as is needelesse, the whiche although the wisest can doe and neede no teachyng, yet these common wittes offende now and then in this behalf. Some man beyng stirred, shall hurt more our cause then twentie other. Tauntyng woordes before some men, will not bee borne at all. Sharpe rebukyng of our aduersarie, or frisipes giuen before some persones, can not be suffered at all. Yea, sometymes a man must not speake all that he knoweth, for if he do he is like to find small fauour, although he haue iust cause to speake, and maie with reason declare his mynd at large. And albeit that witlesse folke, can sooner rebuke that whiche is fondly spoken, then redily praise that whiche is wisely kept close, yet the necessitie of the matter must rather bee marked, then the fonde iudgement of the people esteemed. What a sore saying were this: Whē a Lawyer should take in hande a matter concernyng life and death: and an other should aske how he hath sped, to heare tell that the Lawyer hath not only cast awaie his client, but vndoen himself also, in speaking thinges, inconsiderately, as no doubt it often happeneth that wisemen, and those also that be none euill men neither, may vnwares speak thynges, whiche afterward thei sore repent, and would call back againe with losse of a greate somme. Now what follie it is, not to remember the tyme, and the men. Or who will speake that, which he knoweth will not be liked, if he purpose to finde fauour at their handes, before whom he speaketh, what man of reason, will praise that before the Iudges (before whom he knoweth the determination of his cause resteth) which the Iudges self cannot abide to heare spoken at all? Or doeth not so muche hinder his owne matter, that without all curtesie or preface made, will largely speake euil of those men, whom the hearers of his cause tenderly do fauour? Or be it that there be some notable fault in thine aduersarie, with whiche the Iudges also are infected, were it not follie for thee to charge thine aduersarie with the same. Considerying the Iudges thereby maie thinke, thou speakest against thē also, and so thou maiest perhaps lose their fauour, in seeking such defence made without all discretion. And in framyng reasons to confirme the purpose, if any be spoken plainly false, or [illegible] contrarie

rie to that whiche was ſpoken before, doeth it not muche hinder a good matter? Therefore in all cauſes this good heed ought to be had, that alwaies we labour to do ſome good in furthering of our cauſe, or if we cannot ſo do, at the leaſt that we do no harme at al.

¶ *There are three kindes of cauſes or Orations, whiche ſerue for euery matter.*

NOthyng can be handled by this art, but the ſame is conteined within one of theſe three cauſes. Either the matter cõſiſteth in praiſe, or diſpraiſe of a thing or els in conſultyng whether the cauſe bee profitable, or vnprofitable: or laſtly, whether the matter be right or wrong. And yet this one thyng is to be learned, that in euery one of theſe three cauſes, theſe three ſeuerall endes, maie euery one of them be conteined in any one of them. And therfore, he that ſhal haue cauſe to praiſe any one bodie, ſhal haue iuſt cauſe to ſpeake of Juſtice, to entreate of profite, and ioyntly to talke of one thyng with an other. But becauſe theſe three cauſes, are commonly and for the moſte parte ſeuerally parted, I will ſpeake of them one after an other, as thei are ſet forth by wiſe mens iudgementes, and particularly declare their properties all in order.

Orations or cauſes of iij. kindes.

The Oration demõſtratiue ſtãdeth either in praiſe, or diſpraiſe of ſome one man, or of ſome one thyng, or of ſome one deed doen.

Oration demonſtratiue.

¶ *The kinde Demonſtratiue, wherein cheefly it ſtandeth.*

THere are diuers thynges whiche are praiſed and diſpraiſed, as Men, Countries, Cities, Places, Beaſts, Hilles, Riuers, Houſes, Caſtles, deedes doen by worthy men, and pollices enuented by great Warriors, but moſte commonly men are praiſed for diuers reſpectes, before any of the other thynges are taken in hande.

Now in praiſyng a noble perſonage, and in ſettyng forthe at large his worthineſſe: *Quintilian* giueth warnyng, to vſe this threefold order.

Noble perſones, how they ſhould be praiſed.

To obſerue thynges.
- Before his life.
- In his life.
- After his death.

Before

Before a mans life, are considered these places.

- The Realme.
- The Shire.
- The Towne.
- The Parentes.
- The Auncestors.

IN a mans life, praise must bee parted threefolde: That is to saie, into the giftes of good thynges of the mynde, the body, & of fortune. Now the giftes of the body and of fortune, are not praise worthy of their owne nature: but euen as thei are vsed, either to or fro, so thei are either praised, or dispraised. Giftes of the mind deserue the whole trompe & sound commendation aboue al other, wherein we maie vse the rehersall of vertues, as thei are in order, and beginning at his infancie, tell al his doinges til his last age.

The places whereof are these.

- The birthe, and infancie. — Whether the persone be a man, or a woman.
- The childhood. — The bryngyng vp, the nurturing, and the behauour of his life.
- The striplyng age, or springtide. — Whereunto are referred these. — To what studie he taketh hymselfe vnto, what cõpany he vseth, how he liueth
- The mannes state. — Howesse doen, either abrode, or at home.
- The olde age. — His pollities and wittie deuises, in behouse of the publique weale.
- The time of his departure, or death. — Thynges that haue happened about his death.

NOw to open all these places more largely, as well those that are before a mannes life, as suche as are in his life, and after his death, that the Reader maie further see the

the profite, I will doe the best I can.

The house whereof a noble personage came, declares the state and natures of his auncesters, his alliance, and his kinsfolke. So that such worthy feates as thei haue heretofore doen, & al such honors as thei haue had for such their good seruice, redoundes wholy to the encrease and amplifying of his honor, that is now liuyng. The house or auncestrie whereof a noble personage cometh.

The Realme declares the nature of the people. So that some Countrey bringeth more honor with it, then an other doth. To be a Frenche man, descendyng there of a noble house, is more honor then to be an Irishe man: to be an Englishe man borne, is muche more honor then to bee a Scotte, because that by these men, worthie Prowesses haue been doen, and greater affaires by them attempted, then haue been doen by any other. ii. The Realme.

The Shire or Towne helpeth somewhat, towardes the encrease of honor: As it is muche better to bee borne in Paris, then in Picardie, in London then in Lincolne. For that bothe the ayre is better, the people more ciuill, and the wealth muche greater, and the men for the most parte more wise. iii. The shire or Toune.

To bee borne a manchilde, declares a courage, grauitie, and constancie. To be borne a woman, declares weakenesse of spirit, neshnesse of bodie, and fickelnesse of mynde. iiii. The sexe or kinde.

Now, for the bringing vp of a noble personage, his nurse must bee considered, his plaie fellowes obserued, his teacher and other his seruaunts called in remembraunces. How euery one of these liued then, with whom thei haue liued afterwardes, and how thei liue now. v. Educatiō.

By knowyng what he taketh hymself vnto, and wherein he moste deliteth, I maie commende hym for his learnyng, for his skill in the French, or in the Italian, for his knowledge in Cosmographie: for his skill in the Lawes, in the histories of all countries, and for his gift of endityng. Againe, I maie commende hym for playyng at weapons, for runnyng vppon a greate Horse, for chargyng his staffe at the Tilt, for vawting, for playing vpon Instrumentes, yea, and for paintyng, or drawyng of a Plat, as in olde tyme noble Princes muche delited therein. vi. Inclinatiō of nature.

Prowesse doen, declare his seruice to the Kyng, and his countrey, either in withstandyng the outward enemie, or els in aswa- vii. Attemptes worthie.

gyng

gyng the rage of his owne countreymen at home.

bich. His wise counsaile, and good aduise giuen, settes foorthe the goodnesse of his witte.

Tyme of tr. departyng this woorde. At the tyme of his departyng, his sufferaunce of all sickenesse, maie muche commende his woorthinesse. As his strong harte, and cherefull pacience euen to the ende, can not want greate praise. The loue of all men towardes hym, and the lamentyng generally for his lacke, helpe well moste highly to set foorthe his honour.

After departure. After a mans death, are considered his Tombe, his Cote armour set vp, and all suche honours as are vsed in Funeralles. If any one list to put these preceptes in practise, he maie doe as hym liketh best. And surely I doe thinke, that nothyng so muche furthereth knowledge as daiely exercise, and enuryng our selues to doe that in deede, whiche we knowe in woorde. And because examples giue greate light, after these preceptes are set foorthe, I will commend two noble Gentlemen, Henry Duke of Suffolke, and his brother Loorde Charles Duke with hym.

Duke of Suffolke, and Loorde Charles.

¶ An example of commendyng a noble personage.

BEtter or more wisely can none doe, then thei which neuer bestowe praise, but vppon those that best deserue praise, rather myndyng discretely what they ought to doe, then vainely deuisyng what they best can doe, seekyng rather to praise men, suche as are found woorthie, then curiously findyng meanes to praise matters, suche as neuer were in any. For thei which speake otherwise then truthe is, minde not the commendation of the person, but the settyng foorthe of their owne learnyng. As *Gorgias* in *Plato*, praysing vnrighteousnesse. *Heliogabalus* Orations commendyng whoredome. *Phaphorinus* the Philosopher, extollyng the Feuer quartain, thought not to speake as the cause required, but would so muche saie as their witte would giue, not weighyng the state of the cause, but mynding the vaunt of their braine, lookyng how muche could be saied, not pasiyng how little should be saied. But I bothe knowyng the might of Gods hande, for suche as loue fables, and the shame that in yearth redoundeth to euill reporters,

Gorgias. Heliogabalus. Phauorinus.

will

will not commende that in those, which neede no good praise, but will commende them that no man iustly can dispraise, nor yet any one is well able worthely to praise. Their towardnesse was suche, and their giftes so greate, that I knowe none whiche loue learnyng, but hath sorowed the lacke of their being. And I know that the onely naming of them, will stirre honest hartes to speake well of them. I will speake of two bretheren that lately departed, the one Henry Duke of Suffolke, and the other Lord Charles his brother, whom God thinkyng meeter for heauen, then to liue here vppon yearth, tooke from vs in his anger, for the betteryng of our doynges, and amendment of our euill liuyng. These two Gentlemen were borne in noble Englande, bothe by father and mother of an high parentage. The father called Duke Charles, by Mariage beeyng brother to the worthie Kyng of famous memorie Henry the eight, was in suche fauour, and did suche seruice, that all Englande at this howre dooeth finde his lacke, and Fraunce yet doeth feele that suche a Duke there was, whom in his life tyme, the Godlie loued: the euill feared, the wise men honoured for his wit, and the simple vsed alwaies for their counsaile. Their mother of birth noble, and witte greate, of nature gentle and mercifull to the poore, and to the godlie, and especially to the learned an earnest good Patronesse, and moste helpyng Ladie aboue all other. In their youth their father died, the eldest of them beyng not past nine yeares of age. After whose death, their Mother knowyng, that wealthe without witte, is like a swoorde in a naked mannes hande, and assuredly certaine, that knowledge would confirme iudgement, prouided so for their bringyng vp in all vertue and learnyng, that two like were not to be had within this Realme againe. When thei began bothe to ware somewhat in yeres, being in their primetide & springyng of their age, the elder wayting on the Kinges maiestie that now is, was generally well estemed, and suche hope was conceiued of his towardnesse, bothe for learnyng and all other thynges, that fewe were like vnto him in al the court. The other keeping his booke among the Cãbrige men profited (as thei well knowe) bothe in vertue and learnyng, to their greate admiration. For the Greeke, the Latine, and the Italiã, I knowe he could doe more, then would be thought true by

Henry Duke of Suffolke, and Lorde Charles his brother.

my

my report. I leaue to speake of his skill in pleasant Instrumentes, neither will I vtter his aptnesse in Musicke, and his toward Nature, to al exercises of the bodie. But his elder brother in this tyme (besides his other giftes of the mynde, whiche passeth all other, and were almoste incredible) followyng his fathers nature, was so delited with ridyng, and runnyng in armour vpon horseback, and was so comely for that facte, and could doe so well in chargyng his Staffe, beeyng but xiiii. yeres of age, that men of warre, euen at this howre, mone muche the want of suche a worthie Gentleman. Yea, the French men that first wondered at his learnyng, when he was there among them, and made a notable oration in Latine: were muche more astonied when thei sawe his comely ridyng, and little thought to finde these two ornamentes ioyned both in one, his yeres especially beyng so tender, and his practise of so small tyme. Afterward commyng from the Court, as one that was desirous to be amōg the learned, he laie in Cambridge together with his brother, where thei both so profited, and so gently vsed themselues, that al Cambridge did reuerence, both hym and his brother, as two Jewells sent from God. The elders nature was suche, that he thought hymself best, when he was among the wisest, and yet contemned none, but thankfully vsed al, gentle in behauor without childishnesse, stout of stomacke without al pride, bolde with all warenesse, and freendly with good aduisemēt. The yōger beyng not so ripe in yeres, was not so graue in looke, rather cherefull, then sadd: rather quicke, then auncient: but yet if his brother wer set aside, not one that went beyond him. A child, that by his owne inclination, so much yelded to his ruler, as fewe by chastment haue doen the like: pleasant of speech, prōpt of wit, stirryng by nature, hault without hate, kind without craft, liberall of harte, gentle in behauor, forward in all thynges, greedie of learnyng, & loth to take a foile in any open assembly. They bothe in all attemptes, sought to haue the victorie, and in exercise of wit, not onely the one with the other, did oft stand in cōtention, but also thei bothe would matche with the best, and thought themselues moste happie, when thei might haue any iust occasion, to putt their wittes in triall. And now when this greene fruite began to waxe ripe, and all men longed to haue a taste of such their

greate

greate forwardnesse: God preuenting mans expectation, tooke them bothe aboute one houre, and in so shorte tyme, that first thei were knowen to be ded, or any abroade could tell thei were sicke. I neede not to rehearse, what both thei spake, before their departure (considering, I haue seuerally written, bothe in Latine and in Englishe, of the same matter) neither will I heape here so muche together, as I can, because I should rather renewe great sorowe to many, then doe moste men any greate good, who loued them so well generally, that fewe for a greate space after, spake of these two gentlemē, but thei shewed teares, with the onely vtterance of their wordes, and some through ouer much sorowyng, were fain to forbeare speaking. God graunt vs al to liue, that the good men of this worlde, maie be alwaies loth to forsake vs, and God maie still be glad to haue vs, as no doubt these ii. children so died, as all men should wishe to liue, and so thei liued bothe, as all should wishe to die. Seeyng therefore, these two were such, both for birthe, nature, and all other giftes of grace, that the like are hardely found behind them: Let vs so speake of thē, that our good reporte maie warne vs, to folowe their godly natures, and that lastly, wee maie enioye that inheritaunce, whereunto God hath prepared them and vs (that feare him) frō the beginnyng. Amen.

The partes of an Oration made in praise of a man.
- The Enteraunce.
- The Narration.
- Sometymes the confutation
- The Conclusion.

IF any one shall haue iust cause, to dispraise an euill mā, he shall sone doe it, if hee can praise a good man. For (as *Aristotle* doeth saie) of contraries, there is one and the same doctrine, and therefore, he that can doe the one, shall sone be able to doe the other.

Of an Oration demonstratiue, for some deede dooen.

THE kinde demonstratiue of some thing doen, is this, whē a man is commended, or dispraised, for any acte committed in his life. Oration demonstratiue of a deede.

¶ *The places to confirme this cause, why any one is commended, are sixe in nomber.*

The places of confirmacion.
- i. It is honest.
- ii. It is possible.
- iii. Easie to be doen.
- iiii. Harde to be doen.
- v. Possible to be doen.
- vi. Impossible to be doen.

Seuen circumstaunces, whiche are to be considered in diuerse matters.

The circumstaunces.
- i. Who did the deede.
- ii. What was doen.
- iii. Where it was doen.
- iiii. What helpe had he to it.
- v. Wherefore he did it.
- vi. How he did it.
- vii. At what tyme he did it.

¶ *The circumstaunces in Metre.*

Who, what, and where, by what helpe, and by whose:
Why, how, and when, doe many thynges disclose.

THese places helpe wonderfully to set out any matter, and to amplifie it to the vttermoste, not onelp in praysing, or dispraising, but also in all other causes, where any aduisement is to be vsed. Yet this one thing is to be learned, that it shall not be necessarie to vse them altogither, euen as thei stand in order: but rather as time and place shall best require, thei maie bee vsed in any parte of the Oration, euen as it shall please hym that hath the vsing of them. Againe, if any man bee disposed to rebuke any offence, he maie vse the places contrary vnto them, that are aboue rehersed, and applie these circumstaunces, euen as thei are, to the proofe of his purpose.

An example of commendyng Kyng Dauid, for killyng greate Goliah, gathered and made, by obseruation of circumstaunces.

Dauid commended for killyng Goliah.

GOD beyng the aucthour of mankinde, powring into hym the breathe of life, and framyng hym of claie, in suche a comely wise as we all now see, hath from the beginning, been so carefull ouer his elect and chosen,

that

that in all daungers, he is euer readie to assist his people, keepyng them harmeles, when thei were often past all mans hope. And emong all other his fatherly goodnesse, it pleased him to shewe his power to his chosen seruaunt Dauid, that all might learne to knowe his might, and recken with themselues, that though man giue the stroke, yet God it is that giueth the ouerhand. For wher as Dauid was of small stature, weake of body, poore of birth, and base in the sight of the worldlinges, God called him first to match with an houdge monster, a little bodie, against a mghtie Giaunt, an abiecte Israelite, against a most valiaunte Philistine, with whom no Israelite durst encounter. These Philistines minded, the murther and ouerthrow, of al the Israelites, trusting in their owne strength so much that thei feared no perill, but made an accounpte, that all was theirs before hande. Now when both these armies were in sight, the Philistines vpon an hill of the one side, and the Israelites vpon an hill of the other side, a vale beyng betwexte them both, there marched out of the Campe, a base borne Philistine, called Goliah of Geth, a man of sixe Cubites high. This soldiour, when through his bignesse and stature of his bodie, and also with greate bragges, and terrible threatenynges, he had wonderfully abashed the whole armie of the Israelites, so that no man durst aduenture vpon him. God to the ende he might deliuer Israell, and shewe that mans helpe, with all his armour, little auaile to gette victorie, without his especiall grace: and againe, to the ende he might set vp Dauid, and make hym honourable emong the Israelites, did then call out Dauid, the sonne of Ephrateus, of Bethleem Iuda, whose name was Isaie, who beyng but a childe in yeres, did kill out of hand, by Gods might and power, Goliah the moste terrible enemie of all other, that bare hate against the children of Israell. When this mightie fellowe was slaine, aboute the vale of Terebinthus, betwixt both the armies, the Israelites reioyced, that before quaked, and wondered at him then, whom thei would scant knowe before, and no doubte this deede was not onely wonderful, but also right godly. For in battaile to kill an enemie, is thought right worthie, or to aduenture vpon a Rebell (though the successe followe not) is generally commended, yea, to put one to the worse, or to make him flie the

Who: Dauid against Goliah.

What: Dauid killed Goliah.

Where: About the vale of Terebinthus.

ground, is called manly, but what shal we say of Dauid, that not onely had the better hande, not ouely bet his enemie, but killed streight his enemie, yea, and not an enemie of the common stature of men, but a mighty Giaunt, not a man, but a monster, yea, a deuill in harte, and a beaste in bodie: Can any be compted more honeste then suche as seeke to saue their countrey, by hasardyng their carcasses, and shedyng of their blood: Can loue shewe it self greater, then by yeldyng of life, for the health of an army: It had been much, if halfe adosen had dispatched such a terrible Giaunt, but now, when Dauid without helpe, beyng not yet a man but a boye in yeres, slewe hym hande to hande, what iuste praise doeth he deserue: If wee praise other, that haue slaine euill men, and compt them haulte, that haue killed their matches, what shall we saie of Dauid, that beyng wonderfully ouermatched, made his party good, and got the gole of a Monster. Let other praise *Herculus*, that thinke beste of him: let *Ceser*, *Alexander*, and *Hannibal*, be yuted for warriers: Dauid in my iudgemente, bothe did more manly, then all the other were able, and serued his countrey in greater daunger, then euer any one of theim did. And shall we not call such a noble Captaine, a good man of warre. Deserueth not his manhode and stoute attempte, wonderfull praise: If vertue could speake, would she not sone confesse, that Dauid had her in full possession: And therefore, if well doynges, by right maie chalenge worthie yute, Dauid will bee knowen, and neuer can want due praise, for such an honest deede. And what man will not saie, but that Dauid did minde nothing els herein, but the saufegarde of his countrey, thinkyng it better for himself to dye, and his countrey to liue, then himself to liue, and his countrey to die. What gaine gotte Dauid, by the death of Goliath, or what could he hope, by the death of suche a Monster, but onely that the loue whiche he bare to the Israelites, forced hym to hasarde his owne life: thinkyng that if the Philistines should preuaile, the Israelites were like to perishe, euery mothers sonne of theim: Therefore, he hasardyng this attempte, considered with himselfe, the saufegarde of the Israelites, the maintainaunce of Iustice, his duetie towardes God, his obedience to his Prince, and his loue to his countrey. And no doubte, God made this enterprise appere

Dauids enterprise, honest & godlie. By what helpe, and by whose, alone and without the help of any mā liuyng

Dauids enterprise, praise worthie.

Why, for the saufegarde of his countrey.

Dauides enterpuse, profitable to himself and his countrey.

full

full easie, before Dauid coulde haue the harte to matche hymself with suche a one. For though his harte might quake, beyng void of Gods helpe, yet assuredly he wanted no stomacke, when God did set hym on. Let Tirauntes rage, let Hell stande open, let Sathan shewe his might, if GOD bee with vs, who can be against vs? Though this Goliah appered so strong, that tenne Dauides were not able to stande in his hande: yet ten Goliahs were all ouer weake for Dauid alone. Man can not iudge, neither can reason comprehende the mightie power of God.

Dauides enterprise, appereth easie to himself.

When Pharao with all his armie, thought fullie to destroye the children of Israell in the redde Sea, did not GOD preserue Moses, and destroyed Pharao? What is man, and all his power that he can make, in the handes of God, vnto whom all creatures bothe in heauen and in yearth, are subiecte at his commaundement? Therefore, it was no masterie for Dauid, beyng assisted with GOD, as well to matche with the whole armie, as to ouerthrow this one man. But what did the Israelites, whē thei sawe Dauid take vppon hym suche a bolde enterprise? Some saied he was rashe, other mocked him to scorne, and his brethren called hym foole. For thought thei, what a madde felowe is hee, beyng but a lad in yeres, to matche with suche a monster in bodie? How can it bee possible otherwise, but that he shall bee torne in peces, euen at the firste commyng? For if the Philistine maie once hit hym, he is gone though he had ten mens liues. Now what should he meane, so vnegally to matche himself, except he were weary of his life, or els were not well in his wittes? Yea, and to giue his enemies all the aduauntage that could be, he came vnarmed, and whereas the Philistine had very strong armour, bothe to defende hymself, and a strong weapon to fight withall: Dauid came with a sling onely, as though he would kill Crowes, whereat, not onely the Philistine laughed & disdained his folly, but also both the armies thought he was but a ded man, before he gaue one stroke, And in deede, by all reason and deuise of man, there was none other waie, but death with him out of hande. Dauid notwithstandyng, beyng kindeled in harte, with Gods might, was strong enough for him, in his owne opinion, and forced nothyng though all other were muche against him. And therefore, made no more

Dauids enterprise accōpted of his frendes hard & impossible.

How with a sling.

a doe, but beyng readie to reuenge in Gods name, suche greate blasphemie, as the Philistine then did vtter: marched toward his enemy, and with castyng a stone out of a sling, he ouerthrewe the Philistine at the firste. The whiche when he had doen, out with his swoorde and chopt of his hedde, caryng it with his armour, to the cãpe of the Israelites: whereat the Philistines were greatly astonied, and the Israelites much praised God, that had giuen suche grace to suche a one, to compasse suche a deede. And the rather this manly acte, is highly to be praised because he subdued this houge enemie, when Saull first reigned kyng of Israell, & was sore assailed with the great armie of the Philistines. Let vs therefore that be now liuing, when this acte or suche like, come in to our mindes: remember what God is, of how infinite power he is, and let vs praise God in them, by whom he hath wrought such wonders, to the strengthning of our faith, and constant keping of our profession, made to hym by euery one of vs in our Baptisme.

¶ Examining of the circumstaunces.

i. Who did the deede?

DAuid beyng an Israelite, did this deede, beeyng the sonne of Isaie, of the tribe of Juda, a boye in yeares. This circumstaunce was vsed, not onely in the narration, but also whē I spake of the honestie and Godlinesse, whiche Dauid vsed, when he slue Goliah.

ii. What was doen?

He slue Goliah, the strongest Giaunt emong the Peilistines. This circumstaunce I vsed also, when I spake of the honestie, in killyng Goliah.

iii. Where was it doen?

About the vale of Terebinthus.

iiii. What helpe had he to it?

He had no help of any man but wēt himself alone. And whereas, Saule offered him harnesse, he caste it awaie, and trustyng onely in God, tooke him to his slyng, with fower or fiue small stones in his hande, the which were thought nothyng in mannes sight, able either to dooe litli good, or els nothing at all. This circumstaunce I vsed, when I spake of the easinesse and possibilitie, that was in Dauid to kill Goliah, by Gods helpe.

v. Where

v. Wherefore did he it?

He aduentured his life, for the loue of his Countrey, for the maintenance of iustice, for the aduauncement of Gods true glory, and for the quietnesse of all Israell, neither seking fame, nor yet lokyng for any gaine. I vsed this circumstaunce when I shewed what profite he sought inaduenturyng this deede.

vi. How did he it?

Marie, he put a stone in his sling, and when he had caste it at the Philistine Goliah fell doune straight. I vsed this circumstaunce, when I spake of the impossibilitie of the thing.

vii. What tyme did he it?

This deede was doen, when Saule reigned first kyng ouer the Israelites, at what tyme the Philistines came againste the Israelites. Thus by the circumstaunces of thinges, a right worthie cause maie be plentifully enlarged.

¶ *Of the Oration demonstratiue, where thinges are set forth, and matter commended.*

THE kinde demonstratiue of things, is a meene whereby wee dooe praise, or dispraise thynges, as Uertue, Uice, Toumes, Cities, Castles, Woodes, Waters, Hilles, and Mountaines.

¶ *Places to confirme thinges, are fower.*

Places of confirmation
- i. Thinges honest.
- ii. Profitable.
- iii. Easie to be doen.
- iiii. Hard to be doen.

MAny learned will haue recourse to the places of *Logique*, in stede of these fower places, when thei take in hand to commende any suche matter. The whiche places if thei make them serue, rather to commende the matter, then onely to teache men the truth of it, it were well doen, and Oratourlike, for seeyng a man wholly bestoweth his wit to plaie the Orator, he should cheifly seeke to compasse that, which he entendeth, and not doe that onely which he neuer minded, for by plaine teachyng, the *Logician* shewes hymself by large amplification, and beautifiyng of his cause, the *Rhetorician* is alwaies knowne.

¶ *The places of Logique are these.*

Definition.
Causes.
Partes.
Effectes.
Thinges adioyning.
Contraries.

Logique must be learned for confirmation of causes.

I Doe not see otherwise, but that these places of *Logique* are confounded with the other power of confirmation, or rather I thinke these of *Logique* maste firste bee minded, ere the other can well be had. For what is he, that can call a thing honest, and by reason proue it, except he first knowe what the thing is: the which he can not better doe, then by definyng the nature of the thing. Againe, how shall I knowe, whether mine attempte be easie or harde if I knowe not the efficient cause, or be assured how it maie be doen. In affirmyng it to be possible, I shall not better know it then by searching the end, and learning by *Logique*, what is the finall cause of euery thing.

¶ *An example in commendation of Iustice, or true dealyng.*

Iustice commended.

SO many as looke to liue in peaceable quietnesse, being minded rather to folow reason, then to be led by wilful affection: desire Iustice in all thinges, without the which no countrey is able lōg to continue. Then may I be bolde to commende that, which all men wishe, and fewe can haue, whiche all men loue, and none can want: not doubtyng, but as I am occupied in a good thing, so all good men will heare me with a good will. But would God I were so well able, to perswade all men to Iustice, as all menne knowe the necessarie vse thereof: and then vndoubtedly, I would bee muche bolder, and force some by violence, which by faire wordes can not be entreated. And yet what nedes any perswasion for that thing, whiche by nature is so needful, and by experience so profitable, that looke what we want, without Iustice we get not, looke what we haue. without Iustice wee keepe not. God graunt vs his grace so to worke in the hartes of all men, that thei maie as wel practise well doyng in their owne life, as thei would that other should follow

Iustice

Justice in their life: I for my part will bestowe some labour, to set forth the goodnesse of vpright dealing, that all other men the rather maie dooe thereafter. That if through my wordes, God shall worke with any man, then maie I thinke my self in happie case, and reioyce muche in the trauaile of my witte. And how can it be otherwise, but that all men shalbe forced inwardly to allow that, which in outwarde acte many doe not followe: seyng God powred first this lawe of nature, into mannes harte, and graunted it as a meane, whereby wee might knowe his will, and (as I might saie) talke with him, groundyng still his doynges vppon this poincte, that man should doe as he would bee doen vnto, the whiche is nothing els, but to liue vprightly, without any will to harte his neighbour. And therefore, hauyng this light of Goddes will opened vnto vs, through his mere goodnesse, we ought euermore, to referre all our actions vnto this ende, bothe in giuing iudgment, and deuising Lawes necessarie for mannes life. And hereupon it is, that when menne desire the Lawe, for triall of a matter, thei meane nothing els but to haue Justice, the which Justice is a vertue that yeldeth to euery man his owne: to the euer liuing God loue aboue al thinges: to the Kyng obedience: to the inferiour good counsaile: to the poore man, mercie: to the hatefull and wicked, suffraunce: to it self, truth: and to all men, perfite peace and charitie. Nowe, what can bee more saied, in praise of this vertue, or what thing can bee like praised? Are not all thinges in good case, when all men haue their owne? And what other thing doeth Justice, but seketh meanes to contente all parties? Then how greatly are thei to be praised, that meane truely in all their doinges, not onely doe no harme to any, but seeke meanes to hepe all. The Sunne is not so wonderfull to the world (saieth *Aristotle*) as the iuste dealyng of a gouernour, is marueilous to all men. No, the yearth yeldeth no more gaine to all creatures, then doth the Justice of a Magistrate, to his whole Realme. For, by a Lawe, we liue, and take the fruictes of the yearth, but where no Lawe is, nor Justice vsed: there nothing can bee had, though all thinges be at hande: for in hauing the thing, we shall lacke the vse, and liuyng in greate plentie, wee shall stande in greate nede. The meane therefore, that maketh men to enioye their owne, is

Justice naturally in euery one of vs.

Justice what it is, and how largely it extendeth.

Aristotles

Iustice, the which beyng once taken awaie, all other thinges are lost with it, neither can any one saue that he hath, nor yet get that he wanteth. Therefore, if wrong doyng should be borne withal, and not rather punished by death, what manne could liue in rest? Who could bee sure either of his life, or of his liuyng one whole daie together? Now because euery man desireth the preseruation of hymselfe, euery man should in like case desire the sauegarde of his neighbour. For if I should wholly mynde myne owne ease, and followe gaine without respecte, to the hinderaunce of myne euen Christian: why should not other vse the same libertie, and so euery man for himself, and the Deuell for vs all, catch that catch maie? The whiche custome if all men followed, the yearth would sone be voide, for want of men: for would he so greedy to eate vp an other? For in seekyng to liue, wee would lose our liues, and in gapyng after goodes, wee should sone goe naked. Therefore, to represse this rage, and with wholsome deuises to traine men in an order, GOD hath lightened man with knowledge, that in all thinges he maie see what is right and what is wrong, and vpon good aduisement deale iustly with all men. God hath created all thinges for mans vse, and ordeined manne, for mannes sake, that one man might helpe an other. For though some one haue giftes more plentifully then the common sorte yet no man can liue alone, without helpe of other. Therefore wee should striue one to help an other by iust dealyng, some this waie, and some that way, as euery one shal haue neede, and as we shalbe alwaies best able, wherein the lawe of nature is fulfilled, and Gods commaundement followed. Wee loue them here in yearth, that giue vs faire woordes, and wee can bee contente, to speake well of them, that speake well of vs: and shall we not loue them, and take them also for honeste men, which are contented from tyme to tyme, to yeeld euery man his owne, and rather would die then consente to euill doyng: If one be gentle in outward behauiour, we like him wel, and shall wee not esteme him that is vpright in his outwarde liuyng? And like as wee desire, that other should bee to vs, ought not wee to bee likewise, affected towardes them? Euen emong brute Beastes, nature hath appoynted a lawe, and shall we men liue without a lawe? The Storke beyng not able to feede her self

Wrong dealyng deserueth death.

Iustice necessarie for al men.

From the lesse to the greater.

for

for age, is fed of her yong ones, wherein is declared a naturall loue, and shall we so liue that one shall not loue an other? Man should be vnto mã as a God, and shal man be vnto mã as a deuil? Hath God created vs, and made vs to his owne likenesse, enduyng vs with all the riches of the yearth, that we might be obedient vnto his will, and shall we neither loue his, nor like his? How can we saie that we loue God, if there be no charitie in vs? Doe I loue him, whose minde I will not followe, although it bee right honeste? If you loue me (saieth Christ) follow my commaundements. Christes will is such, that we should loue God aboue all thinges, and our neighour as our self. Then if we doe not iustice (wherin loue doth consist) we doe neither loue man, nor yet loue God. The wiseman saieth: The beginnyng of a good life, is to doe Justice. Yea, the blessyng of the Lorde, is vpon the hed of the iuste. Heauen is theirs (saieth Dauid) that doe iustly from tyme to tyme. What els then shall wee doe, that haue any hope of the generall reserrection, but doe the will of God, and liue iustly all the daies of our life? Let euery man, but consider with himself, what ease he shal find thereby, and I doubt not, but euery one deepelly waiyng thesame, will in harte confesse, that Justice maketh plentie, and that no one man could long holde his owne if lawes were not made, to restraine mans will. We trauaile now, Winter and Sommer, we watche and take thought, for maintenance of wife and children, assuredly purposing (that though God shall take vs immediatly) to leaue honestly for our family. Now, to what ende were all our gatheryng togither, if iust dealyng were sette a side, if lawes bare no rule, if what the wicked list, that thei maie, and what thei maie, that thei can, and what thei can, that thei dare, and what thei dare, thesame thei doe, & whatsoeuer thei doe, no man of power is a greued therewith? What maketh wicked men (which els would not) acknowledge the Kyng as their souerain lorde, but the power of a lawe, and the practise of iustice for euell doers? Could a Prince maintaine his state roall, if lawe and right had not prouided, that euery mã should haue his own? Would seruauntes obeie their Maisters, the sonne his father, the Tenaunt his Landlord, the Citezein his Maior or Sherief: if orders were not set, & iust dealing appointed for al states of men?

Vnnaturalnesse in man towardes God.

Jhon. xiiii. Math. xix. Marke. Pro. xvi. Prouer. viii.

Psal. xcvi.

Profite of Justice.

Saufgarde hid by iustice.

Gradation.

The necessitie of iustice.

There-

Therfore, the true meaning folke in al ages giue thẽselues some to this occupatiõ, and some to that, seking therin nothing els but to maintain a poore life, and to kepe themselues true men, both to God and the worlde. What maketh men to performe their bargaines, to stande to their promises, and yeeld their debtes, but an order of a law grounded vpon Justice? Wher right beareth rule, there craft is compted vice. The liar is much hated, where truth is well esteemed. The wicked theues are hãged, where good men are regarded. None can holde vp their hedds, or dare showe their faces, in a well ruled cõmon weale, that are not thought honest, or at the least haue some honest waie to liue. The Egiptians therefore, hauing a worthy and a wel gouerned commonweale, prouided that none should liue idly, but that euery one Monthly should giue an accompt, how he spent his tyme, and had his name registred in a booke for thesame purpose. But Lord, if this lawe were vsed in England, how many would come behind hand with their reckeninges at the audite daie. I feare me their doynges would be such, that it would be long ere thei got their quietus est. Therfore the worse is our state, the lesse that this euill is looked vnto, And surely, if in other thynges we should bee as negligente, this Realme could not long stande. But thankes be to God, we hang them a pace, that offend a lawe, and therefore, we put it to their choise, whether thei will be idle, and so fall to stealyng or no: thei knowe their reward, goe to it when thei will. But if therwithal some good order were taken, for education of youth, and settyng loyterers on worke (as thãkes be to God, the Citie is most godly bent that waie) all would sone be well, without all doubt. The wise and discrete persons in all ages, sought all meanes possible, to haue an order in all thinges, and loued by Justice to direct all their doynges, whereby appereth both an apte will in such men, and a naturall stirryng by Gods power, to make all men good. Therefore if we do not well, we muste blame our selues, that lack a will and do not call to God for grace. For though it appere hard to do well, because no mã can get perfectiõ, without cõtinuance: yet assuredly to an humble mind that calleth to God, & to a willing hart that faine would doe his best, nothing can be hard. God hath set all thinges to sale for labor, & kepeth open shop rome who wil.

Wheriustice is executed, vice is exiled

Egiptians, what order thei vsed to bani he idlenesse.

Justice, easie to be obserued if will be not wantyng

There-

Therefore in all ages, whereas we see the fewest good we must well thinke, the moste did lacke good will to aske, or seeke for the same. Loe what loue had that worthie Prince *Seleucus* to maintaine Justice, and to haue good lawes kepte, of whom such a wōderfull thing is witten. For whereas he established moste wholsome lawes, for sauegarde of the *Locrensians*, and his owne sonne therevppon taken in adultery, should lose both his eyes, according to the lawe then made, and yet not withstanding, the whole Citie thought, to remit the necessity of his punishment, for the honour of his father, *Seleucus* would none of that in any wise. Yet at last, through importunitie beyng ouercome, he caused firste one of his owne eyes to be pluckt out, and next after, one of his sonnes eyes, leauyng onely the vse of sight, to hymself and his sonne. Thus through equitie of the law, he vsed the due meane of chastisement, shewyng hymself by a wonderfull temperature, bothe a merciful father, and a iuste lawe maker. Now happie are thei that thus obserue a Lawe, thinkyng losse of bodie, lesse hurte to the man, then sparyng of punishmente, mecte for the soule. For God will not faile them, that haue suche a desire to folowe his will, but for his promise sake, he will rewarde them for euer. And now, seyng that iustice naturally is giuen to all men, without the which he he could not liue, beyng warned also by God, alwaies to doe vprightly, perceiuyng againe the commodities, that redounde vnto vs, by liuing vnder a Lawe, and the sauegarde, wherein we stande, hauing iustice to assist vs: I trust that not onely all men, will commende iustice in word, but also will liue iustly in deede, the which that we maie doe: God graunt vs of his grace. Amen.

Valer. li. vi.

¶ *An Oration deliberatiue.*

AN Oration deliberatiue, is a meane, whereby we doe perswade, or disswade, entreate, or rebuke, exhorte, or dehorte, commende, or comforte any man. In this kinde of Oration, we doe not purpose wholy to praise any bodie, nor yet to determine any matter in controuersie, but the whole compasse of this cause is, either to aduise our neighbour to that thing, which we thinke most nedefull for him, or els to call him backe from that folie, whiche hindereth much his estimation. As for example, if I would counsaile my freende to trauaile

Oration deliberatiue.

uaile beyonde the seas, for knowledge of the tongues, and experience in foreine countries: I might resorte to this kinde of Oration, and finde matter to confirme my cause plentifully. And the reasons, whiche are commonly vsed to enlarge suche matters, are these that followe.

The thyng is honeste. Profitable. Pleasaunt.

Sauf: Easie. Harde.

Lawfull and meete. Praise worthie. Necessarie

Honesty comprehendeth all vertues.

NOW in speakyng of honestie, I maie by deuision of the vertues make a large walke. Again, looke what Lawes, what customes, what worthie deedes, or sayynges haue been vsed heretofore, all these might serue well for the confirmation of this matter, lastlie where honstie is called in to establishe a cause: there is nature and God hym self present, from whom commeth all goodnesse. In the seconde place, where I spake of profite, this is to be learned, that vnder the same is comprehended the getting of gaine, and the eschuyng of harme. Againe, concerning profite (which also beareth the name of goodnesse) it partly perteineth to the bodie, as beautie, strength, and health, partly to the minde, as the encrease of witte, the getting of experience, and heapyng together of much learning: and partely to fortune (as Philosophers take it) whereby both wealth, honour, and frendes are gotten. Thus he that deuideth profite can not want matter.

Profite howlargely it extendeth.

Profite beareth the name of goodnesse, whichisthree folded.

Pleasures, largely sette out.

Thirdly, in declarynge it is pleasant, I might heape together the varietie of pleasures, which come by trauaile, first the sweetenesse of the tongue, the wholesomnesse of the aire in other countries, the goodly wittes of the Gentlemen, the straung and auncient buildinges, the wonderfull Monumentes, the great learned clarkes in al faceltïes, with diuers other like, & almost infinite pleasures.

Easinesse of trauaile.

The easinesse of trauaile, maie thus bee perswaded, if wee shewe that free passage is by wholesome lawes appointed, for al straungers and waie farers. And seeyng this life is none other thing but a trauaile, and we as pilgrimes, wander from place to place, much foondnesse it were to thinke that harde, which nature

hath

hath made easie, yea, and pleasant also. None are more healthfull none more lustie, none more merie, none more strong of bodie, then such as haue trauailed countries. Mary vnto them, that had rather slepe all daie, then wake one houre (chosing for any labour, slothful idlenesse: thinkyng this life to be none other, but a continuall restyng place, vnto suche pardie, it shall seeme painefull to abide any labour. To learne *Logique*, to learne the lawe, to some it semeth so harde, that nothyng can enter into their heddes: and the reason is, that thei want a will, and an earnest minde, to doe their endeuour. For vnto a willyng harte, nothing can be hard, laie lode on such a mannes backe and his good harte, maie soner make his backe to ake, then his good will can graunte to yeelde, and refuse the weight. And now where the sweete hath his sower ioyned with him, it shalbe wisedome to speake somewhat of it, to mitigate the sowernesse thereof, as muche as maie be possible.

Trauaile vnto whome it is harde.

Goodwill makes great burdeines light.

That is lawfull and praise worthie, which Lawes doe graunt, good men doe allowe, experience commendeth, and men in all ages haue moste vsed.

Lawfull.

A thing is necessarie two maner of waies, First when either wee must doe some one thyng, or els doe worse. As if one should threaten a womā, to kill her if she would not lie with him, wherein appereth a forcible necessitie. As touching trauaile we might saie, either a man muste be ignorant of many good thinges, and want greate experience, or els he must trauaile. Now to be ignoraunt, is a greate shame, therefore to trauaile is moste nedefull, if we will auoide shame. The other kinde of necessitie is, when we perswade men to beare those thinges pacientlie, when wee perswade men to beare those crosses pacientlie, which God doth send vs, considering, wil we, or nill we, nedes must we abide them.

Necessary two waies taken.

¶ To aduise one, to studie the lawes of Englande.

AGain, when we se our frend enclined to any kind of learnyng, we must counsaile hym to take that waie still, and, by reason perswade him, that it were the metest waie for hym, to doe his countrey moste good. As if he giue his minde to the lawes of the realme, & finde an aptnes therunto, we maie aduise hym, to continue in his good entent, and be reason perswade him, that it were moste mete for hym so to do. And first we might

Lawes of Englande.

shewe

shewe him that the studie is honest and godly, consideryng it onely foloweth iustice, and is grounded wholy vppon naturall reaso. Wherin we might take a large scope, if we should fully speak of all thinges, that are comprehended vnder honestie. For he that will knowe what honestie is, must haue an vnderstandyng, of all the vertues together. And because the knoweledge of them is moste necessarie, I will briefly set them forth. There are fower especial and chefe vertues, vnder who all other are coprehended.

Vertues especiall and chief, fower in nomber.

- Prudence, or wisedome.
- Justice.
- Manhode.
- Temperaunce.

Prudence, what it is.

PRudence, or wisedome (for I will here take them bothe for one) is a vertue that is occupied euermore in searchyng out the truth. Now wee all loue knowledge, and haue a desire to passe other therin, and thinke it shame to be ignoraunt: and by studyng the lawe, the truthe is gotten out, by knowyng the truthe, wisedome is attained. Wherefore, in perswading one to studie the lawe, you maie shewe hym, that he shall get wisedome thereby. Under this vertue are comprehended.

Partes of Prudence.

- Memorie.
- Understandyng.
- Foresight.

THE memorie, calleth to accompt those thinges, that were doen heretofore, and by a former remembraunce, getteth an after wittie, and learneth to auoyde deceipe.

Understanding seeth thinges presently doen, and perceiueth what is in them, weighyng and debatyng them, vntill his minde be fully contented.

Foresight, is a gatheryng by coniectures, what shall happen, and an euidente perceiuyng of thinges to come, before they doo come.

Justice

Justice is a vertue, gathered by long space, giuing euery one his owne, mindyng in all thinges, the common profitte of our countrey, wherevnto man is most bound and oweth his full obedience.

Justice what it is.

Now nature first taught man, to take this waie, and would

euery

euery one so to doe vnto an other, as he would be doen vnto hymselfe. For whereas Raine watereth all in like, the Sunne shineth indifferently ouer all, the fruite of the yearth encreaseth equally. God warneth vs to bestowe our good will after the same sorte, doyng as duetie bindeth vs, and as necessitie shall beste require. Yea, God graunted his giftes diuersly among men, because he would man should knowe and feele, that man is borne for man, and that one hath neede of an other. And therefore, though nature hath not stirred some, yet through the experience that man hath, concernyng his cõmoditie: many haue turned the lawe of nature into an ordinarie custome, and followed the same as though they were bound to it by a lawe. Afterward, the wisedome of Princes, and the feare of Gods threate, whiche was vttered by his worde, forced men by a lawe, bothe to allowe thynges confirmed by nature, and to beare with olde custome, or els they should not onely suffer in bodie temporall punishment, but also lose their soules for euer. Nature is a right that phantasie hath not framed, but God hath graffed, and giuen man power thereunto, whereof these are deriued. Nature, what it is.

Religion, and acknowledgyng of God.
Naturall loue to our children, and other.
Thankfulnesse to all men.
Stoutnesse, bothe to withstande and reuenge.
Reuerence to the superiour.
Assured and constaunt truthe in thynges.

REligion, is an humble worshippyng of GOD, acknowlegyng him to be the creatour of creatures, and the onely giuer of all good thynges. Religion.

Naturall loue, is an inwarde good will, that wee beare to our parentes, wife, children, or any other that be nigh of kinne vnto vs, stirred thereunto not onely by our flesshe, thinkyng that like as wee would loue our selues, so wee should loue them, but also by a likenesse of mynde: and therefore generally we loue all, because all bee like vnto vs, but yet wee loue them moste, that bothe in bodie and mynd be most like vnto vs. And hereby it commeth, that often we are liberall and bestowe our goodes vpon the Naturall loue.

needie, remembryng that thei are all one flesh with vs, and should not want when we haue it, without our greate rebuke and token of our most vnkinde dealyng.

Thankfulnesse. Thankfulnesse is a requityng of loue, for loue, and will, for will, shewing to our freendes, the like goodnesse that we finde in them: yea, striuing to passe them in kindnesse, losing neither time nor tide to doe them good.

Stoutnesse. Stoutnesse to withstand and reuenge euill, is then vsed when either we are like to haue harme, and do withstand it, or els when we haue suffered euill for the truthe sake, and thereuppon doe reuenge it, or rather punishe the euill, whiche is in the man.

Reuerence. Reuerence, is an humblenesse in outward behauour, when we doe our duetie to them, that are our betters, or vnto suche as are called to serue the Kyng in some greate vocation.

Assured and constaunt truth. Assured and constaunt truth is, when we doe beleue that those thynges, which are, or haue been, or hereafter are about to be, cannot otherwise be, by any meanes possible.

Right by custome. That is right by custome, which long time hath confirmed, being partly grounded vpon nature, & partly vpon reason, as where wee are taught by nature, to knowe the euer liuing God, and to worshippe him in spirite, we turning natures light, into blind custome, without Gods will, haue vsed at length to beleeue, that he was really with vs here in yearth, and worshipped him not in spirite, but in Copes, in Candlesticks, in Belles, in Tapers, and in Censers, in Crosses, in Banners, in shauen Crownes, and long Gownes, and many good morowes els, deuised only by the phantasie of mā, without the expresse will of God. The which childish toyes, tyme hath so long confirmed, that the truth is scant able to trie thē out, our hearts be so hard, and our wits be so far to seeke. Again, wher we see by nature, that euery one should deale truly, custome encreaseth natures will, & maketh by auncient demeane thinges to be iustly obserued, whiche nature hath appointed.

Custome with our natures grouñd vngodly.

As { Bargaining. / Commons, or equalitie. / Iudgement giuen.

BArgaining is, when two haue agreed for the sale of some one thing, the one will make his fellowe to stande to the bargaine though

though it be to his neighbours vndoing, resting vpon this point, that a bargaine is a bargaine, and must stande without all exception, although nature requireth to haue thynges doen by conscience, and would that bargaining should be builded vpon iustice, whereby an vpright dealyng, and a charitable loue, is vttered amongst all men.

Commons or equalitie, is when the people by long time haue a ground, or any such thing among them, the which some of them will kéepe still for custome sake, and not suffer it to be fenced, and so turned to pasture, though they might gaine ten tymes the value: but such stubburnesse in keeping of cōmons for custome sake, is not standyng with Justice, because it is holdē against al right. Commons.

Judgement giuen, is when a matter is confirmed by a Parlament, or a Lawe, determined by a Judge, vnto the whiche many hedstrong men will stande to dye for it, without sufferaunce of any alteration, not remembryng the circumstaunce of thynges, and that tyme altereth good actes. Judgement giuen.

That is right by a lawe, when the truth is vttered in writing, and commaunded to be kept, euen as it is set forth vnto them. Right by Lawe.

¶ *Fortitude or manhood.*

FOrtitude, is a considerate hasardyng vpon daunger, and a willyng heart to take paines, in behalfe of the right. Now, when can stoutnesse be better vsed, then in a iust maintenaunce of the Lawe, and constaunt tryng of the truth? Of this vertue, there are fower brauches. Manhood.

- Honourablenesse.
- Stoutnesse.
- Sufferaunce.
- Continuaunce.

HOnorablenesse is a noble ordering of weightie matters, with a lustie heart, and a liberal vsing of his wealth, to the encrease of honour. Honorablenesse.

Stoutnesse, is an assured trust in himself, when he mindeth the compasse of most weightie matters, and a courageous defending of his cause. Stoutnesse.

Sufferaunce, is a willyng and a long bearyng of trouble and taking of paines: for the maintenaunce of vertue, and the wealth Sufferance.

of his Countrey.

Cõtinuance. Continuaunce, is a stedfast and constaunt abiding, in a purposed and well aduised matter, not yeeldyng to any man in quarell of the right.

¶ *Temperaunce.*

Tẽperance. TEmperance, is a measuring of affections according to the will of reason, and a subduyng of lust vnto the Square of honestie. Yea, and what one thyng doeth sone mitigate the immoderate passions of our nature, then the perfect knowledge of right and wrong, and the iust execution appointed by a law, for asswagyng the wilfull. Of this vertue, there are three partes.

Sobrietie.
Gentlenesse.
Modestie.

Sobrietie. SObrietie, is a bridelyng by discretion, the wilfulnesse of desire.

Gentlenesse. Gentlenesse, is a cauilyng of heate, whē we begin to rage, and a lowly behauiour in all our bodie.

Modestie. Modestie, is an honest shamefastnesse, whereby we keep a constant looke, & appere sober in all our outward doinges. Now, euen as wee should desire the vse of al these vertues, so should we eschue not onely ỹ contraries hereunto, but also auoyd al such euilles, as by any meanes do withdraw vs frō well doing.

¶ *It is profitable.*

AFter we haue perswaded our freend, that the lawe is honest, drawyng our argumentes from the heape of vertues, wee must goe further with hym, and bryng hym in good beleeue that it is very gainfull. For many one seeke not the knowledge of learning for ỹ goodnesse sake, but rather take paines for the gaine, which thei see doeth arise by it. Take awaie the hope of lucre, and you shall see fewe take any paines: no, not in the Vineyard of the Lorde. For although none should followe any trade of life for the gaine sake, but euen as he seeth it is most necessarie, for the aduauncement of Gods glorie, and not passe in what estimation thynges are had in this worlde: yet because we are all so weake of witte in our tender yeres, that wee can not weigh with our selues what is best, and our bodie so

Hope of reward maketh men take paines.

neshe,

neſſe, that it looketh euer to be cherished, we take that whiche is moſte gainefull for vs, and forſake that altogether, whiche wee ought moſte to followe. So, that for lacke of honeſt meanes, and for want of good order, the beſt waie is not vſed, neither is Gods honour in our firſt yeares remembred. I had rather (ſaied one) make my childe a Cobler, then a Preacher, a Tankerd bearer, then a Scholer. For what shall my ſonne ſeeke for learning, whē he ſhall neuer gett thereby any liuyng? Sett my ſonne to that, whereby he maie get ſomewhat? Doe ye not ſee, how euery one catcheth and pulleth from the Church what they can? I feare me one daie, they will pluck doune Church and all. Call you this the Goſpell, when men ſeeke onely to prouide for their bellies, and care not a groate though their ſoules goe to Hell? A patrone of a Beneſice, will haue a poore ymgrame ſoule, to beare the name of a Parſon, for twentie marke or ten pounde: and the patrone hym ſelf, will take vp for his ſnapſhare, as good as an hundred marke. Thus God is robbed, learnyng decaied, Englande diſhonoured, and honeſtie not regarded. The old Romaines not yet knowing Chriſt, and yet being led by a reuerent feare towards God, made this lawe. *Sacrum ſacrone commendatum qui clepſerit, rapſerit ue, parricida eſt.* He that ſhall cloſely ſteale, or forcibly take awaie that thyng whiche is holy, or giuen to the holy place, is a murderer of his countrey. But what haue I ſaid? I haue a greater matter in hande, then whereof I was aware, my penne hath runne ouer farre, when my leaſure ſerueth not, nor yet my witte is able to talke this caſe in ſuche wiſe, as it ſhould bee, and as the largeneſſe thereof requireth. Therefore, to my Lawyer againe, whom I doubt not to perſwade, but that he ſhall haue the Deuill and al, if he learne a pace, and doe as ſome haue doen before him. Therefore, I will ſhewe how largely this profite extendeth, that I may haue him the ſoner take this matter in hande. The law therfore, not onely bringeth much gaine with it, but alſo aduaunceth men, both to worſhip, renowme, and honour. All men ſhall ſeeke his fauour for his learning ſake, the beſt ſhall like his companie for his calling: and his wealth with his ſkill ſhall be ſuch, that none ſhal be able to worke him any wrong. Some conſider profite, by theſe circumſtaunces followyng.

The Romaines lawes for Church dignities.

To whom.
When.
Where.
Wherefore.

Circumstaunces in obseruyng profite.

NEither can I vse a better order, then these circumstaunces minister vnto me. To whom therefore is the Law profitable? Marie, to them that be best learned, that haue readie wittes, and will take paines. When is the law profitable? Assuredly, both now and euermore, but especially in this age, where all men goe together by the eares, for this matter, and that matter. Such alteration hath been heretofore, that hereafter needes must ensue muche alteration. And where is al this a doe? Euen in little England, or in Westminster hall, where neuer yet wanted businesse, nor yet euer shal. Wherefore is the Law profitable? Undoubtedly, because no man could hold his owne, if there were not an order to staie vs, and a Lawe to restraine vs. And I praie you, who getteth the money? The Lawiers no doubt. And were not Land sometimes cheaper bought, then got by the triall of a Law? Do not men commonly for trifles fall out? Some for lopping of a Tree, spendes all that euer they haue, an other for a Gose that graseth vpon his ground, tries the lawe so hard, that he proues himself a Gander. Now, when men bee so mad, is it not easie to get money among them? Undoubtedly, ỹ Lawier neuer dieth a begger. And no marualle. For an C. beggers for him, and makes awaie all that they haue, to get that of him, the whiche, the oftener he bestoweth, the more still he getteth. So that he gaineth alwaies, aswel by encrease of learning, as by storing his purse with money, whereas the other get a warme Sunne often times, and a flappe with a Fore taile, for all that euer they haue spent. And why would they? Tush if it were to doe againe, they would doe it: therefore, the Lawyer can neuer want liuing till the earth want men and all be voyde.

Folly in many, that goe to the Lawe.

Lawyers, neuer dye beggers.

¶ The Lawe easie to many, and hard to some.

IDoubt not, but my Lawyer is perswaded that the Law is profitable, now must I beare him in hand that it is an easie matter, to become a Lawyer. The which, if I shall

be

bee able to proue. I doubt not, but he will proue a good Lawyer, and that right shortly: the Lawe is grounded vppon reason. And what hardnesse is it for a man by a reason, to finde out reason. That can not be straunge vnto hym, the ground whereof is grafted in his breast. That, though the Lawe bee in a straunge tongue, the wordes maie bee gotte without any paine, when the matter self is compast with ease. Tushe, a little Lawe will make a greate shewe, and therefore, though it bee muche to become excellent, yet it is easie to get a taste. And surely for gettyng of money, a little will doe asmuche good oftentymes, as a great deale. There is not a word in the Law, but it is a grote in the Lawiers purse. I haue knowne diuers, that by familiar talking and mouthyng together, haue come to right good learnyng, without any greate bookes skill, or muche beatyng of their braine, by any close studie or secrete musing in their Chamber. But where some saie the Lawe is very hard, and discouragepong men from the studie thereof, it is to bee vnderstande of suche as will take no paines at al, nor yet minde the knowledge thereof. For what is not hard to man, when he wanteth will to doe his best. As good sleepe, and saie it is hard: as wake and take no paines.

The Lawe. { Godlie. Justice. Necessarie. Pleasaunt.

WHat needeth me, to proue the Lawe to be Godly, iust, or necessarie, seing it is grounded vpon Gods wil, and all Lawes are made for the maintenaunce of Justice. If we will not beleeue that it is necessarie, let vs haue Rebelles againe to disturbe the Realme. Our nature is so fonde, that wee know not the necessitie of a thyng, till we finde some lack of the same. Bowes are not esteemed, as they haue been among vs Englishmen, but if wee were once well beaten by our enemies, we should sone knowe the want, and with feelyng the smart, lament muche our folly. Take awaie the Law, and take awaie our liues, for nothing maintaineth our wealth, our health, and the sauegard of our bodies, but the Law of a Realme, whereby the wicked are condemned, and the Godly are defended.

Lawes maintaine life.

¶ An Epistle to perswade a yong Gentleman to maryage, deuised by Erasmus, in the behalfe of his freend.

ALbeit, you are wise enough of your self, through that singulare wisedome of yours (moste louyng Cosine) and litle neades the aduise of other, yet either for that olde freendshippe, whiche hath been betwixt vs, and continued with our age, euen from our Cradles, or for such your greate good turnes, shewed at all tymes towardes me, or els for that fast kinred and aliaunce, which is betwixt vs: I thought my self thus much to owe vnto you, if I would be such a one in deed, as you euer haue taken me, that is to saie, a man bothe freendly and thankfull, to tell you freely (whatsoeuer I iudged to appertaine either to the sauegard or worshippe of you, or any of yours) and willingly to warne you of the same. Wee are better seen oftentymes in other mens matters, thē we are in our owne. I haue felt often your aduise in mine owne affaires, and I haue found it to be fortunate vnto me, as it was freendly. Now, if you will likewise in your owne matters, followe my counsaile. I trust it shall so come to passe, that neither I shall repent me, for that I haue giuen you counsaile, nor yet you shall forethinke your self, that you haue obeied and followed mine aduise.

There was at supper with me the twelue daie of Aprill, when I laie in the Countrie, *Antonius Baldus*, a man (as you knowe) that moste earnestly tendereth your welfare, and one that hath been alwaies of great acquaintaunce, and familiaritie with your sonne in Lawe: a heauie feast wee had, and full of muche mournyng. He tolde me greatly to bothe our heauinesse, that your mother that moste Godly woman, was departed this life, and your sister beyng ouercome with sorowe and heauinesse, had made her self a Nunne, so that in you only remaineth the hope of issue, and maintenance of your stocke. Whereupon your freends with one consent, haue offered you in Mariage, a Gentlewoman of a good house, and muche wealth, faire of bodie, very well brought vp, and suche a one as loueth you with all her heart. But you (either for your late sorowes, whiche you haue in fresh remembraunce, or els for Religion sake) haue so purposed to liue a single life, that neither can you for loue of your stocke, neither for desire of issue,

nor

nor yet for any entreatie of your freendes can make, either by
praying, or by weeping: be brought to chaunge your minde. And
yet notwithstanding all this (if you will followe my counsaile)
you shall be of an other minde, and leauing to liue single, whiche
bothe is barraine, and smally agreeyng with the state of mans
Nature, you shall giue your self wholly to most holy Wedlocke.
And for this parte, I will neither wishe, that the loue of your
freends (which els ought to ouercome your nature) nor yet mine
auctoritie that I haue ouer you, should doe me any good at all,
to compasse this my request, if I shall not proue vnto you by most
plaine reasons, that it will bee bothe muche more honest, more
profitable, and also moste pleasaunt for you to marie, then to liue
otherwise. Yea, what wil you saie if I proue it also, to be necessa-
rie for you at this tyme to marie. And first of all, if honestie maie
moue you in this matter (the whiche among all good men, ought
to bee of muche weight) what is more honest then Matrimonie,
the whiche Christ hymself did make honest, when not onely he,
vouchsaued to bee at the Mariage with his mother, but also did
consecrate the Mariage feast, with the first miracle, that euer he
did vppon yearth: What is more holy then Matrimonie, whiche
the creatour of al thinges did institute, did fasten and make holy,
and nature it self did establishe: What is more praise worthie,
then that thyng, the whiche, whosoeuer shall dispraise, is condem-
ned straight for an Heretique: Matrimonie, is euen as honou-
rable, as the name of an Heretique is thought shamefull. What
is more right or meete, then to giue that vnto the posteritie, the
which we haue receiued of our auncesters: What is more incon-
siderate, then vnder the desire of holinesse, to eschue that as vnho-
ly, whiche God hymself, the fountaine and father of all holinesse,
would haue to be compted is most holy: What is more vnmanly
then that man should goe against the lawes of mankinde: What
is more vnthankfull, then to denie that vnto younglynges, the
whiche (if thou haddest not receiued of thine elders) thou couldest
not haue been the man liuyng, able to haue denied it vnto them.
That if you would knowe, who was the first founder of Mari-
age, you shall vnderstande, that it came not vp by Licurgus, nor
yet by Moles, nor yet by Solon: but it was first ordeined and

Praise worthie to marie.

Right and meete to marie.

Mariage first made by God.

instituted, by the cheefe founder of al thinges, commended by the same, made honourable, and made holie by the same. For, at the first when he made man of the yearth, he did perceiue that his life should be miserable and vnsauerie, except he ioyned Eue as mate vnto hym. Wherevpon he did not make the wife vppon the same claie, whereof he made man: but he made her of Adams Ribbes, to the ende we might plainly vnderstande, that nothing ought to bee more deare vnto vs then our wife, nothyng more nigh vnto vs, nothyng surer ioyned, and (as a man would saie) faster glewed together. The self same God, after the generall flood beyng reconciled to mankinde, is saied to proclaime this law first of all, not that men should liue single, but that they should encrease, be multiplied and fill the yearth. But how I praie you could this thyng bee, sauyng by Mariage and lawfull commyng together? And first least wee should alledge here, either the libertie of Moses lawe, or els the necessitie of that tyme: what other meanyng els, hath that common and commendable reporte of Christ in the Gospell, for this cause (saieth he) shall man leaue father and mother, and cleaue to his wife. And what is more holie then the reuerence and loue due vnto parentes? And yet the truth promised in Matrimonie, is preferred before it, and by whose meanes? Marie by God himself, at what tyme? Forsooth not onely among the Iewes, but also among the Christians. Men forsake father and mother, and takes themselues wholie to their wiues. The sonne beyng past twentie yeares is free and libertie. Yea, the sonne beyng abdicated becommeth no sonne. But it is death onely that parteth maried folke, if yet death doeth parte them. Now, if the other Sacramentes (wherevnto the Churche of Christe cheefly leaueth) be reuerently vsed, who doeth not see, that this Sacrament, should haue the most reuerence of all, the whiche was instituted of God, and that first and before all other. As for the other, they were instituted vpon earth, this was ordeined in Paradise: the other were giuen for a remedie, this was appointed for the fellowship of felicitie: the other were applied to mans nature, after the fal: this only was giuen, when man was in most perfite state. If wee compt those Lawes good, that mortall men haue enacted, shall not the lawe of Matrimonie bee most holy, whiche wee

After man was made, the woman was ioyned vnto hym.

Matrimonie renewed after the flood.

Natures worke, allowed by gods worde.

haue

haue receiued of hym, by whom we haue receiued life, the whiche Lawe was then together enacted, when man was first created: And lastly, to strengthen this Lawe, with an example and deede doen, Christ beyng a young man (as the storie reporteth) was called to a Mariage, and came thether willingly with his mother, and not only was he there present, but also he did honest the feast with a wonderfull marualle, beginnyng firste in none other place, to worke his wonders and to doe his miracles. Why then I praie you (will one saie) how happeneth it, that Christ forbare Mariage? As though good sir, there are not many thynges in Christ, at the whiche wee ought rather to marualle, then seeke to follow. He was borne, and had no father, he came into this world, without his mothers painfull trauaile, he came out of the graue when it was closed vp, what is not in him aboue nature? Let these thynges bee proper vnto hym. Let vs that liue within the boundes of nature, reuerence those thinges that are aboue nature, and followe suche thynges as are within our reache, suche as we are able to compasse. But yet (you say) he would be borne of a virgin: of a virgin (I graunt) but yet of a maried virgin. A virgin being a mother did moste become God, and beyng maried, she shewed what was best for vs to do. Virginitie did become her, who being vndefiled brought hym forthe by heauenly inspiration, that was vndefiled. And yet Joseph beyng her housbande, doeth commend vnto vs the lawe of chast Wedlocke. Yea, how could he better set out the societie in Wedlocke, than that willyng to declare the secrete societie of his Deuine nature, with the bodie and soule of man whiche is wonderfull, euen to the heauenly Angels, and to shewe his vnspeakable and euer abiding loue toward his church: He doeth call himself the Bridegrome, and her the Bride. Greate is the Sacrament of Matrimonie (saieth Paule) betwixt Christ and his Church. If there had been vnder heauen, any holier yoke, if there had been any more religious couenaunt, thē is Matrimonie, without doubt the example thereof had been vsed. But what like thyng do you reade in all scripture of the single life? The Apostle S. Paule in the thirteene Chapter of his Epistle to the Hebrues, calleth Matrimonie honorable among all men, and the bed vndefiled, & yet the single life is not so muche as once named

Mariage beautified by a miracle.

Mariage honourable.

in

in the same place. Naie, thei are not borne withall that liue single, except they make some recompence, with doing some greate thing. For els, if a man following the law of Nature, doe labour to get children, he is euer to bee preferred before him, that liueth still vnmaried, for none other ende, but because he would bee out of trouble, and liue more free. We doe reade, that suche as are in very deede chast of their body, and liue a Virgines life, haue been praised: but the single life was neuer praised of it self. Now, againe the law of Moses, accursed the barrennesse of maried folke: and we doe reade that some were excommunicated, for the same purpose, and banished from the Altar. And wherfore I praie you? Marie sir, because that they like vnprofitable persons, and liuing onely to themselues, did not encrease the worlde with any issue.

Deut. vi. In Deuteronomi, it was the cheefest token of Gods blessynges vnto the Israelites, that none should be barren among them, neither man, nor yet woman.

Lia. And Lia is thought to be out of Gods fauour, because she could not bring forthe children. Yea, and the Psalme of Dauid. 128. it is coumpted one of the cheefest partes of blesse, to be a fruitfull woman. Thy wife (saieth the Psalme) shalbe plentifull like a Vine, and thy children like the braunches of Oliues, round about thy table. Then if the law doe condemne, and vtterly disalowe barren Matrimonie, it hath alwaies muche more condemned the single life of Batchelars. If the fault of nature hath not escaped blame, the will of man can neuer want rebuke. If they are accursed that would haue children, and can get none, what deserue thei which neuer trauaile to escape barrēnes?

Hebrues law for maried folke. The Hebrues had such a reuerence to maried folke, that he which had maried a wife, the same yeare should not bee forced to goe on warfare. A Citie is like to fall to ruine, except there be watchmē to defend it with armor. But assured destruction must here nedes folow, except men through the benefite of mariage supplie issue, the which through mortalitie, doe from tyme to tyme decaie.

Plutarchus in the life of Cato. Ouer and besides this, the Romaines did laie a penaltie vpon their backe, that liued a single life, yea, they would not suffer them to beare any office in the Commonweale. But thei that had encreased the worlde with issue, had a rewarde by common assent, as men that did deserued well of their countrey. The olde

foren lawes did appoint penalties for suche as liued single, the whiche although, thei were qualified by *Constancius* the Emperour, in the fauour of Christes Religion: yet these lawes doe declare, how little it is for the common weales aduaunce ment, that either a Citie should bee lefned for loue of sole life, or els that the Countrey should be filled full of Bastardes. And besides this, the Emperour *Augustus*, beyng a sore punisher of euill behauiour, examined a soldiour because he did not marie his wife, accordyng to the lawes, the whiche soldiour had hardly escaped iudgement, if he had not got three children by her. And in this point doe the lawes of the Emperours, seeme fauourable to maried folke, that they abrogate suche vowes, as were proclaimed to bee kept, and bought in by *Miscella*, and would that after the penaltie were remitted, suche couenauntes beyng made against all right and conscience, should also be taken of none effect, and as voyd in the lawe. Ouer and besides this, *Vlpianus* doth declare, that the matter of Dowries was euermore, and in al places the chiefest aboue all other, the which should neuer haue been so, except there came to the Commonweale, some especiall profite by Mariage. Mariage haue euer beene reuerenced, but fruitfulnesse of bodie, hath been muche more, for so sone as one gotte the name of a father, there discended not onely vnto hym inheritaunce of lande, but all bequestes, and goods of such his freendes, as dyed intestate. The whiche thyng appereth plaine, by the *Satyre* Poet.

Augustus Cesar.

Miscella.

Vlpianus.

Through me thou art made an heire to haue lande,
Thou hast all bequestes one with an other:
All goodes and cattell are come to thy hande,
Yea goodes intestate, thou shalt haue sure.

Iuuenall.

Now he that hath three children, was more fauoured, for he was exempted from all outwarde ambassages. Againe, he that had fiue childrē, was discharged and free from al personall office, as to haue the gouernaunce, or patronage of young Gentlemen, the whiche in those daies was a greate charge, and ful of paines, without any profite at all. He that had thirtene children, was free by the Emperour Iulianus lawe, not onely from beyng a man of armes, or a Captaine ouer horsmen: but also from all other offices

ftes in the commonweale. And the wise founders of all Lawes, giue good reason why suche fauour was shewed to maried folke. For what is more blessefull then to liue euer? Now, where as nature hath denied this, Matrimonie doeth giue it by a certaine sleight, so muche as maie be. Who doeth not desire to bee hated, and liue through fame among men hereafter? Now, there is no building of Pillers, no erecting of Arches, no blasing of Armes, that doeth more set forth a mans name, then doeth the encrease of children. *Albinus* obteined his purpose of the Emperour *Adrian*, for none other desert of his, but that he had begot an house full of children. And therefore the Emperour (to the hindrance of his treasure) suffered the children to enter wholie vppon their fathers possession, for asmuch as he knewe well, that his Realme was more strengthened with encrease of children, then with store of money. Againe, al other lawes are neither agreing for al Countries, not yet vsed at all tyme. *Licurgus* made a Lawe, that they whiche maried not, should be kept in Sommer from the sight of stage Plaies, and other wonderfull shewes, and in Winter, they should go naked about the Market place, and accursing themselues, they should confesse openly that thei had iustly deserued such punishment, because they did not liue accordyng to the Lawes. And without any more adoe, will ye knowe how muche our olde auncestors heretofore esteemed Matrimonie? Weigh well, and consider the punishment for breaking of wedlock. The Greekes heretofore thought it meete, to punish the breach of Matrimonie with battaile, that continued ten yeres. Yea, moreouer not onely by the Romaine Lawe, but also by the Hebrues and straungers, aduouterers persons were punished with death. If a theefe paid fower tymes the value of that whiche he tooke awaie, he was deliuered: but an aduouterers offence, was punished with the sword. Among the Hebrues, the people stoned the aduouterers to death with their owne handes, because they had broken that, without whiche the worlde could not continue. And yet they thought not this sore Law sufficient enough, but graunted further to run him through without Lawe, that was taken in aduoutrie, as who should saie, they graunted that to the greefe of maried folke, the whiche they would hardly graunt to him, that stood in his owne

defence

Licurgus lawe against vnmarted folke.

Punishmets appointed for breakyng of Wedlock.

The Greeks ags reuengement for aduoutrie.

The Hebrues stoned aduouterers.

Lawfull for the maried man among the Hebrues, to kil the aduoutrer.

defence for kaufegard of his life, as though he offended more hainouslie that tooke a mans wife, then he did that tooke awaie a mans life. Assuredly Wedlocke must needes seeme to bee a most holie thyng, considerying, that beyng once broken, it must needes bee purged with mans bloud, the reuenger whereof, is not forced to abide, either Lawe or Judge, the whiche libertie is not graunted any, to vse vpon hym that hath killed, either his father or his mother. But what doe wee with theise Lawes written? This is the law of nature, not witten in the Tables of Brasse, but firmly printed in our mindes, the whiche Lawe, whosoeuer doeth not obeye, he is not worthie to be called a man, muche lesse shall he be countpted a Citezen. For, if to liue well (as the Stoikes wittely doe dispute) is to followe the course of nature, what thing is so agreeyng with nature, as Matrimonie? For there is nothyng so naturall, not only vnto mankinde, but also vnto all other liuing creatures, as it is for euery one of them, to keepe their owne kind from decaie, and through increase of issue, to make their whole kinde immortall. The whiche thyng (all men knowe) can neuer be doen without Wedlocke, and carnall copulation. It were a foule thyng that brute beastes should obeye the Lawe of nature, and men like Giauntes should fight against Nature. Whose worke, if we would narrowly looke vpon, wee shall perceiue that in all thynges here vpon earth, she would there should bee a certaine spice of Mariage. Matrimonie naturall.

I will not speake now of Trees, wherein (as *Plinie* most certainly writeth) there is founde Mariage, with some manifest difference of bothe kindes, that except the housebande Tree, doe leane with his boughes, euen as though he should desire copulation vpon the women Trees, growyng round about hym: They would els altogether waxe barraine. The same *Plinie* also doeth repoxte, that certaine Authours doe thinke there is bothe Male, and Female, in all thynges that the earth yeeldeth. Mariage among trees.

I will not speake of precious Stones, wherein the same Authour affirmeth, and yet not he onely neither, that there is bothe Male, and Female among them. And I praie you, hath not GOD so knitte all thinges together with certaine linckes, that one euer seemeth to haue neede of an other? What saie you of the Mariage among precious stones.

Skie.

Mariage betwene the firmament and the yearth.

Skie or Firmament, that is euer stirryng with continuall mouyng? Doth it not plaie the parte of a housband, while it puffeth vp the yearth, the mother of all thynges, and maketh it fruitfull, with castyng seede (as a man would saie) vpon it. But I thinke it ouer tedious, to run ouer all thynges. And to what end are these thynges spoken? Marie sir, because wee might vnderstande, that through Mariage, all thinges are and doe still continue, and without the same, all thinges doe decay and come to naught. The old auncient and moste wise Poets doe feigne (who had euer a desire vnder the colour of fables, to set forth precептes of Philosophie) that the Giauntes, whiche had Snakes feete, and were borne of the yearth, builded greate hilles that mounted vp to heauen, mindyng thereby to bee at vtter defiaunce with God, and all his Angels. And what meaneth this fable? Marie, it sheweth vnto vs, that certaine fierce and sauage men, suche as were vnknowne, could not abide wedlock for any worldes good, and therefore thei were striken doune hedlong with lightnyng, that is to saie: they were vtterly destroyed, when thei sought to eschue that, whereby the weale and saufgarde of all mankinde, onely doeth consist.

The fable of Giauntes that fought against Nature.

Orpheus.

Now againe, the same Poetes doe declare that Orpheus the Musition and Minstrell, did stirre and make soft with his pleasaunt melodie, the moste harde Rockes and stones. And what is their meaning herein? Assuredly nothing els, but that a wise and well spoken man, did call backe harde harted men, suche as liued abrode like beastes from opē whoredome, and brought thē to liue after the moste holy lawes of Matrimonie. Thus we see plainly, that such a one as hath no mind of mariage, seemeth to be no man but rather a stone, an enemie to nature, a rebell to God hymself, seekyng through his owne follie, his last ende and destruction.

Well, let vs goe on still (seyng wee are fallen into fables, that are not fables altogether) when the same Orpheus, in the middes of Hell, forced Pluto himself and al the Deuilles there, to graūt him leaue, to cary awaie his wife Euridice what other thing doe we thinke, that the Poetes meant, but onely to set forth vnto vs, the loue in wedlocke, the whiche euen among the Deuilles, was tolerated good and godly.

The moste wicked can not chose but allowe mariage.

And this also makes well for the purpose, that in olde tyme

thei

thei made *Iupiter Gamelius*, the God of Mariage, and *Iuno Lucina*, Lady midwife, to helpe suche women as laboured in childe bedde, beeyng fondly deceiued, and superstictously erryng in namyng of the Gods: and yet not missyng the truthe, in declaryng that Matrimony is an holie thyng, and meete for the worthinesse thereof, that the Gods in heauen should haue care ouer it. Emong diuers Countries and diuers men, there haue been diuers lawes and Customes vsed. Yet was there neuer any Countrey so sauage, none so farre from al humanitie, where the name of Wedlocke was not counpted holie, and had in great reuerence. This the *Thracian*, this the *Sarmate*, this the *Iudian*, this the *Grecian*, this the Latine, yea, this the *Britaine* that dwelleth in the furthest parte of all the worlde, yf there be any that dwell beyond them: Marie, because that thing must needes be common to all, whiche the common mother vnto all, hath grafted in vs all and hath so throughly grafted the same in vs, that not onely Stockdoues and Pigions, but also the moste wilde beastes, haue a Naturall feelyng of this thing. For the Lions are gentle against the Lionesse. The Tygers fight for safegarde of their younge whelpes. The Asse runnes through the hotte fire (which is made to keepe her awaie) for safegarde of her issue. And this thei call the Lawe of Nature, the whiche as it is of moste strength and force, so it spreadeth abroade moste largely. Therefore, as he is counpted no good Gardener, that beeyng content with thyngs present, doeth diligently proyne his olde Trees, and hath no regard either to impe or graffe young setres: because the best same Orcharde (though it bee neuer so well trimmed) must needes decaie in tyme, and all the Trees die within fewe yeres: so he is not to bee counpted halfe a diligent Citizein that, beeyng content with the present multitude, hath no regarde to encrease the number. Therefore, there is no one man, that euer hath been counpted a worthie Citezein, who hath not laboured to getre children, and sought to bryng them vp in godlinesse.

All nations euer esteemed Mariage.

Emong the *Hebrues* and the *Persians*, he was made commended that had moste wiues, as though the Countrey were moste beholdyng to hym, that encreale the same with the greatest nomber of children. Do you seeke to bee counpted more ho-

The Hebrues and Persians had a number of wiues

Abraham. lie then Abraham hemself? Wel, he should neuer haue been counted the Father of many Nations, and that through Gods furtherance, if he had forborne the cõpanie of his wife. Doe you loke to be reckened more deuout then Jacob He doubted nothing to raunsome Rachell from her great bondage. Will you bee taken for wiser then Salomon? And yet I praie you, what a nomber of wiues kept he in one house? Will you be compted more chaste then *Socrates*, who is reported to beare at home with *Zantippe*, that verie shrowe, and yet not so muche therefore (as he is wonte to ieste, accordyng to his old maner) because he might learne pacience at home, but also because he might not seeme to come behinde with his duetie, in doyng the will of Nature. For he beyng a man, suche a one (as *Appollo* iudged hym by his Oracle to bee wise) did well perceiue that he was gotte for this cause, borne for this cause, and therefore bounde to yeelde so muche vnto Nature. For, if the old auncient Philosophers haue saied wel, if our Diuines haue proued the thing not without reason, if it be vsed euery where, for a common Prouerbe, and almoste in euery mannes mouthe, that neither GOD, nor yet Nature, did euer make any thyng in vaine.

Jacob.

Salomon.

Socrates.

Why did he giue vs suche members, how happeneth we haue suche lust, and such power to get issue, if the single life and none other, bee altogither praise worthie? If one should bestowe vpon you a very good thyng: as a Bowe, a Coate, or a Sworde, all mẽ would thinke you wer not worthy to haue the thing, if either you could not, or you would not vse it & occupie it. And whereas all other thinges, are ordeined vpon suche great considerations, it is not like that Nature slipte, or forgat her self when she made this one thing. And now here will some saie, that this foule and filthie desire and stirryng vnto lust, came neuer in by Nature, but through synne: for whose wordes I passe not a strawe, seyng their saiynges are as false as God is true. For I praie you was not Matrimonie instituted (whose woorke can not be doen without these members) before there was no synne. And againe, whence haue all other beastes their prouocations? Of Nature, or of synne? A manne would thinke thei had them of Nature. But shall I tell you at a worde, we make that filthy by our owne imagination,

gination, whiche of the owne Nature is good and godly. Or els if we will examine matter (not accordyng to the opinion of men, but waigh them as thei are of their owne Nature) how chanceth it, that we thinke it lesse filthie to eate, to chewe, to digest, to emptie the bodie, and to slepe, then it is to vse carnall Copulation, suche as is lawfull and permitted. Now sir (you maie saie) wee muste followe vertue, rather then Nature. A gentle dithe. As though any thing can be called vertue, that is contrary vnto Nature. Assuredly there is nothyng that can be perfectly got, either through labour, or through learnyng, if man grounde not his doynges altogither vpon Nature.

But you will liue an Apostles life, suche as some of them did that liued single: and exorted other to the same kinde of life. Euth let them follow the Apostles that are Apostles in deede, whose office seyng it is bothe to teache, and bring vp the people in Gods doctrine: thei are not able to discharge their dueties, both to their flocke, and to their wife and family: although it is wel knowne, that some of the Apostles had wiues. But bee it that Bishoppes liue single, or graunte wee them to haue no wiues. What, doe ye followe the profession of the Apostles, beeyng one that is farthest in life from their vocation: beyng bothe a Temporall man, and one that liueth of your owne. Thei had this Pardon graunted them to bee cleane voyde from Mariage, to the ende thei might bee at leasure, to gette vnto Christ a more plentifull nomber of his children. Let this bee the order of Priestes and Monkes, who belike haue entred into Religion and rule of the *Essens* (suche as emong the Jewes lothed Mariage) but your callyng is an other waie. Naie, but (you will saie) Christ himself hath compted them blessed, which haue gelded themselues for the kingdome of God. Sir, I am content to admit the auctoritie, but thus I expound the meanyng. First, I thinke that this doctrine of Christ, did cheefly belong vnto that tyme, when it behaued them chiefly to bs voide of all cares and busines of this worlde. Thei were fain to trauaile into all places, for the persecutours were euer ready to laye handes on them. But now the worlde is so, that a manne can find no place, the vprightnesse of behauiour lesse stained then emong Maried folke.

Let the swarmes of Monkes and Nunnes, set for the their ouer neuer so muche, let them boaste and hagge their bealies full, of their Ceremonies and Churche seruice, wherein thei cheefly passe all other: yet is Wedlocke (beeyng well and truely kept) a most holie kinde of life. Againe, would to God thei were gelded in very deede, what soeuer thei bee that colour their naughtie liuyng, with suche a ioyly name of gelding, liuing in muche more filthie lust, vnder the clocke and pretence of Chastitie. Neither can I repoꝛte for verie shame, into how filthie offences thei doe often fall, that will not vse that remeadie, whiche Nature hath graunted vnto man. And laste of all, where dooe you reade, that euer Christe commaunded any man to liue single, and yet he doeth openly forbid diuoꝛcement.

Priestes maryage.

Then he dooeth not woꝛste of all (in my iudgemente) for the Common weale of mankinde, that graunted libertie vnto Priestes: yea, and Monkes also (if neede bee) to marrie, and to take thē to their wiues, namely, seeyng there is suche an vnreasonable nūber euery where, emong whō I praie you, how many bee there that liue chaste. How muche better where it, to turne their concubines into wiues, that whereas thei haue them nowe to their greate shame, with an vnquiet conscience, thei might haue the other openly with good repoꝛt, and get children, and also bring thē vp godlie, of whom thei them selues, not onely might not bee ashamed, but also might be countped honest men for them. And I thinke the Bishoppes officers would haue procured this matter long ago, if thei had not founde greate gaines by Priestes Lemmans, then thei were like to haue by Priestes wiues.

Virginitie.

But virginitie for sothe is an heauenly thyng, it is an Angels life. I aunswere, Wedlocke is a manly thyng, suche as is meete for man. And I talke now as man vnto man. I graunt you, that virginitie is a thing praise worthy, but so farre I am content to speake in praise of it, if it bee not so praised, as though the iuste should altogether followe it. For if men commonly should begin to like it what thyng could be inuented more perilous to a common weale then virginitie. Now, be it that other deserue greate praise for their maidenhead, you notwithstandyng can not want greate rebuke, seeyng it lieth in your handes to keepe that house

from

from decaie, whereof you lineally descended, and to continue still the name of your auncesters, who deserue moste worthily to bee knowne for euer. And laste of all, he deserueth as muche praise as thei which kepe their maidenhod: that keepes himself true to his wife, and marieth rather for encrease of childrē, then to satisfy his lust. For if a brother be commaunded to stirre vp seede to his brother that dieth without issue, will you suffer the hope of all your stocke to decaie, namely, seyng there is none other of your name and stocke but your self alone, to continue the posterity. I know well enough, that the aunciente Fathers haue set forth in greate volumes the praise of virginitie, emong whom *Hierome* doeth so take on, and praiseth it so muche aboue the starres, that he fell in maner to depraue Matrimonie, and therefore was required of godlie Bishops, to call backe his wordes that he had spoken. But lette vs beare with suche heate for that tyme sake, I would wishe now, that thei whiche exhort yong folke euery where, and without respecte (suche as yet knowe not themselues) to liue a single life, and to professe virginitie: that thei would bestow thesame labour in settyng forthe the discription of chast and pure wedlocke. And yet those bodies that are in such greate loue with virginitie are well contented that menne should fight againste the *Turkes*, whiche in nonber are infinitely greater then wee are. And now if these men thinke right in this behalfe, it must needes be thought right, good, and godlie, to labour earnestly for children getting, and to substitute youth from time to time for the maintenance of warr. Excepte peraduenture thei thinke that Gunnes, Billes, Pikes, and Nauies should be prouided for battaill, and that men stande in no steede at al with them. Thei also allowe it well, that we should kill miscreant and Heathen Parentes, that the rather their children not knowing of it, might bee Baptized and made Christians. Now if this bee right and lawfull, how muche more gentlenesse were it to haue children baptized, being born in lawfull mariage. There is no Nation so sauage, nor yet so harde harted within the whole world, but thesame abhorreth murdering of Infants, and new borne babes. Kynges also and head rulers, doe likewise punish moste streightly, all suche as seeke meanes to be deliuered before their tyme, or vse Phisicke to ware barran,

Hieromes praise vpon Virginitie.

and neuer to beare Children. What is the reason? Marie thei coumpte small difference betwixe him that killeth the Child, so sone as it beginneth to quicken: and the other that seketh al meanes possible, neuer to haue any childe at all. The self same thing, that either withereth and drieth awaie in the bodie, or els putrifieth within thee, and so hurteth greatly thy health, yea, that self same whiche falleth from thee in thy sleepe, would haue beene a manne, if thou thy self haddest been a manne. The *Hebrues* abhorre that man, and wishe hym Gods curse, that (beeyng commaunded to Marrie with the wife of his dedde brother) did caste his seede vpon the grounde, least any issue should bee had, and he was euer thought vnworthy to liue here vpon yearth, that would not suffer that Childe to liue, whiche was quicke in the mothers wombe. But I praie you, how little doe thei swarue from this offence, whiche binde them selues to liue barren al the daies of their life? Doe thei not seme to kill as many men as were like to haue been borne, if thei had bestowed their endeuours to haue got children? Now I praie you, if a manne had lande that were very fatte and fertile, and suffered the same for lacke of manneryng, for euer to waxe barren, should he not, or were he not worthie to bee punished by the Lawes, consideryng it is for the common weales behoue, that euery manne should well and truely housebande his owne. If that manne be punished, who little heedeth the maintinance of his Tillage, the which although it be neuer so well manered, yet it yeldeth nothing els but Wheate, Barley, Beanes, and Peason: what punishmente is he worthie to suffer, that refuseth to Plowe that lande whiche beyng Tilled, yeldeth children. And for plowyng land it is nothing els, but painfull toilyng frō time to time: but in getting children there is a pleasure, which beyng ordeined as a ready reward for paines takyng, alleth a short trauaill for al the Tillage. Therefore if the workyng of Nature, if honestie, if vertue, if inward zeale, if godlynesse, if duetie maie moue you, why can you not abide that which God hath ordeined, Nature hath established, reason doeth counsaill, Gods worde and mannes woorde doe commende, all Lawes doe commende, the consent of all Nations doeth allow, whereunto also the example of all good menne doeth exhorte you. That if euery honeste man

Hebrues.

shoulde

should desire many thinges that are moste painfull for none other cause, but onely for that thei are honest, no doubt but Matrimony ought aboue all other, most of all to be desired, as the whiche we maie doubt, whether it haue more honestie in it, or bring more delite and pleasure with it. For what can be more pleasaunt then to liue with her, with whom not onely you shalbe ioyned in fellowship of faithfulnesse, and most hartie good will, but also you shall be coupled together moste assuredly, with the companie of bothe your bodies: If we count that greate pleasure, which we receiue of the good wil of our freendes and acquaintance, how pleasant a thing is it aboue all other to haue one, with whō you maie breake the botome of your harte, with whom you maie talke as freely as with your self, into whose trust you maie safly commit your self, suche a one as thinketh all your goodes to bee her charge. Now what an heauenly blisse (trowe you) is the companie of man and wife together, seyng that in all the worde there can nothing bee foūd, either of greater weight & worthines, or els of more strēgth and assurance. For with frendes we ioyne onely with thē in good wil, and faithfulnesse of mind, but with a wife we are matched together, both in hart and mind, in bodie and soule, sealed together with the bond & league of an holy sacrament, and parting all the goodes we haue indifferently betwixt vs. Againe when other are matched together in freendship, doe we not see what dissembling thei vse, what falshod thei practise, & what deceiptful partes thei plaie? Yea, euen those whō we thinke to be moste assured frendes as swalowes flie awaie when Sommer is past, so thei hide their heddes when fortune gines to faile. And oft times whē we get a new frend, we straight forsake our old. We heare tel of very few that haue continued frendes euen till their last end. Wheras the faithfulnesse of a wife is not stained with deceipt, nor dusked with any dissembliug, nor yet parted with any charge of the world, but disseuered at last by death onely, no not by death neither. She forsakes and settes light by father and mother, sister and brother for your sake, and for your loue onely. She only passeth vpō you, she puttes her trust in you, & leaneth wholy vpon you, yea, she desires to die with you. Haue you any worldly substance? You haue one ẏ will maintain it, you haue one ẏ will encrease it. Haue you none?

You haue a wife that will gett it. If you liue in prosperitie, your ioye is doubled: if the worlde goe not with you, you haue a wife to put you in good comfort, to be at your commaundement, and ready to serue your desire, and to wishe that suche euill as hath happened vnto you, might chaunce vnto her self. And doe you thinke that any pleasure in all the worlde is to be compared, with suche a goodly fellowship and familier liuyng together? If you keepe home, your wife is at hande to kepe your cõpanie, the rather that you might fele no wearinesse of liuyng al alone, if you ride forth, you haue a wife to bid you farewell with a kisse, longyng muche for you beeyng from home, and glad to bid you welcome home at your next returne. A sweete mate in your youth, thankfull comfort in your age. Euery society or companiyng together is delitfull, and wished for by Nature of all men, forasmuche as Nature hath ordeined vs to be sociable, frendly, & louyng together. Now how can this felowship of man and wife be otherwise then moste pleasunt, where al thinges are common together betwixte them bothe. Now I thinke he is moste worthy to be despised aboue all other, that is borne as a man would saie for himself, that liueth to hymself, that seketh for hymself, that spareth for himself, maketh cost onely vppon hymself, that loueth no man, and no man loueth hym. Would not a man thinke that suche a monster, were meete to bee caste out of all mennes companie (with *Timon* that careth for no man) into the middest of the Sea. Neither doe I here vtter vnto you these pleasures of the bodie, the which whereas Nature hath made to be most pleasant vnto man, yet these great witted men rather hide them and dissemble them (I cãnot tell how) thẽ vtterly contempne them. And yet what is he that is so sower of witte, and so moupyng of braine (I will not saie) blockhedded, or insensate, that is not moued with suche pleasure, namely, if he maie haue his desire without offence. either of God or man, and without hinderance of his estimation. Truly I would take such a one not to be a man, but rather be a stone. Although this pleasure of the body, is the least part of all those good thinges that are in wedlocke. But be it that you passe not vpon this pleasure, and thinke it vnworthie for man to vse it, although in deede we deserue not the name of man without it, but compte it emong the least

Tymon a deadly hater of al companie.

leaue and vttermoste profites that Wedlocke hath: now I praie you, what can bee more hartely desired then chaste loue, what can bee more holie, what can bee more honeste? And emong al these pleasures, you get vnto you a holy sort of kinsfolke, in whom you maie take muche delite. You haue other parentes, other brethern sisterne, and nephewes. Nature in deede can giue you but one father, and one Mother: by Mariage you get vnto you an other father, and an other Mother, who can not chuse but loue you with all their hartes, as the whiche haue putte into your handes, their owne flesh and blood. Now againe, what a ioye shall this be vnto you, when your moste faire wife shall make you a Father, in bryngyng forthe a faire Childe vnto you, where you shall haue a pretie little boye, runnyng vp and doune your house, suche a one as shall expresse your looke, and your wiues looke, suche a one as shall call you dad with his sweete lispyng woordes. Now last of all, when you are thus linked in Loue, the same shalbe so fastened and bounde togither, as though it were with an Adamant stone, that Death it self can neuer be able to vndoe it. Thrise happie are thei (q^ Horace) yea, more then thrise happie are thei, whom these sure bandes doe holde: neither, though thei are by euill reporters ful ofte set a sonder, shall Loue be vnlosed betwixt them twoo, til Death them bothe depart. You haue them that shal comfort you in your latter daies, that shall close vp your eyes when God shall call you, that shal burie you, and fulfill all thynges belongyng to your Funerall, by whom you shall seme to bee newe borne. For so long as thei shall liue, you neuer bee thought dedde your self. The goodes and landes that you haue got, goe not to other heires then to your owne. So that vnto suche as haue fulfilled al thinges, that belong vnto mannes life, Death it self cannot seme better. Old age commeth vpon vs al, will we, or nill we, and this waie Nature prouided for vs, that we should waxe yong again in our children and nephewes. For what man can be greued that he is old, when he seeth his owne countenance, whiche he had beyng a child, to appere liuely in his sonne? Death is ordained for al mā kinde, and yet by this meanes onely, Nature by her prouidence, mindeth vnto vs a certain immortalitie, while she encreaseth one thing vpō an other, euen as a yong graffe buddeth out, when the

old Tree cut doune: Neither can he seme to dye, that when God calleth him, leaueth a yong Child behind him. But I know well enough, what you saie to your self all this while of my long talke. Mariage is an happie thing, if all thinges hap well, what if one haue a curst wife? What if she be light? What if his children bee vngracious? Thus I see you remember all suche menne, as by Mariage haue been vndoen. Well, goe to it, tell as many as you can, and spare not: you shall find all these where the faultes of the persones, and not the faultes of Mariage. For beleeue me, none haue euill wiues, but such as are euill men. And as for you Sir, you maie chuse a good wife if you liste. But what if she bee crooked and mard altogether, for lacke of good ordering. A good honeste wife, maie be made an euill woman by a naughtie housebande, and an euill wife hath been made a good woman, by an honeste mannie. Wee crie out of wiues vntruely, and accuse them without cause. There is no manne (if you will beleue me) that euer had an euill wife, but through his owne default. Now againe an honest Father, bringeth forthe honest children, like vnto hym self. Although euen these Children, how soeuer thei are borne, commonly become suche menne, as their education and bringyng vp is. And as for iealousie, you shall not neede to feare that faulte at all. For none bee troubled with suche a disease but those onely that are foolishe Louers. Chaste, godly, and lawfull Loue, neuer knewe what iealousie meante. What meane you to call too your mynde, and remember suche sore Tragedies, and dolefull dealynges, as haue been betwixte man and wife. Suche a woman beeyng naught of her bodie, hath caused her housebande to lose his hedde: an other haue poisoned her good man, the thirde with her churlish dealyng (which her housebande could not beare) hath been his vtter vndoyng, and brought hym to his ende. But I praie you sir, why doe you not chinke vpon *Cornelia*, wife vnto *Tiberius Graccus*? Why dooe ye not mynde that moste worthie wife, or that moste vnworthie man *Alcestes*? Why remember ye not *Iulia Pompeies* wife, or *Porcia Brutus* wife? And why not *Artemesia*, a woman moste worthie euer to bee remembred? Why not *Hipsicratea*, wife vnto *Mithridates* Kyng of *Pontus*? Why do you not call to remembraunce, the gentle nature of *Tertia*

Euill wiues happen to euill mē onely

Iealousie vnknowne to wisemen.

Cornelia

Alcestes wife Iulia. Porcia. Artemesia. Tertia Aemelia.

tia Aemilia? Why doe ye not consider the faithfulnesse of *Turia*? Why cõmeth not *Lucretia* and *Lentula* to your remembrance? And why not *Arria*? Why not a thousand other, whose chastitie of life, and faithfulnesse towardes their housbandes, could not be changed, no not by death. A good woman (you will saie) is a rare birde, and hard to be found in all the world. Well then sir, imagine your self worthie to haue a rare wife, such as fewe men haue. A good woman (saieth the wiseman) is a good portion, Be you bold to hope for such a one, as is worthie your maners. The cheefest poinct standeth in this, what maner of woman you chuse, how you vse her, how you order your self towardes hir. But libertie (you will saie) is muche more pleasante: for who soeuer is maried, weareth fetters vpon his legges, or rather carieth a clog the which he can neuer shake of, till Death parte their yoke. To this I answere, I cãnot se what pleasure a man shal haue, to liue alone. For if libertie be delitefull, I would thinke you should get a mate vnto you, with whom you should part stackes, and make her priue of al your ioyes. Neither can I se any thing more free, then is the seruitude of these twoo, where the one is so much beholding and bound to the other, that neither of them both would be lose though thei might. You ar bound vnto him, whom you receiue into your freendship: but in Mariage neither partie findeth fault, that their libertie is taken awaie frõ them. Yet ounce againe you are sore afraied, least when your children are taken awaie by Death, you fall to mourning for want of issue. Well sir, if you feare lack of issue, you must marie a wife for the self same purpose the whiche onely shall bee a meane, that you shall not want issue. But what doe you searche so diligently, naie so carefullie, all the incommodities of Matrimony, as though single life had neuer any incommoditie ioyned with it at all. As though there were any kinde of life in all the worlde, that is not subiect to al euilles that maie happen. He must needes goe out of this world, that lookes to liue without feling of any greef. And in cõparison of that life, which the sainctes of God shall haue in heauen, this life of man is to bee compted a Death, and not a life. But if you consider thynges within the compasse of mankinde, there is nothing either more safe, more quiat, more pleasaunte, more to bee desired

Turie. Lucretia. Arria.

Prauer. f.

or more happie then is the Maried mannes life. How many doe you see, that hauyng once felt the sweetenesse of wedlocke, doeth not desire eftsones to enter into the same? My frende *Mauricius*, whom you knowe to be a verie wiseman, did not he the nexte Moneth after his wife died (whom he loued dearly) gette hym straight a newe wife? Not that he was impacient of his lust, and could not forbeare any longer, but he saied plainly, it was no life for him to bee without a wife, whiche should bee with hym as his yokefellowe, and companion in all thynges. And is not this the fowerth wife that our freende *Iouius* hath Maried? And yet he so loued the other when thei were on liue, that none was able to cõfort hym in his heauinesse. And now he hastened so muche (when one was ded) to fill vp and supplie the voide roome of his chamber, as though he had loued the other very little. But what do we talke so muche of the honestie and pleasure herein, seyng that not onely profite doeth aduise vs, but also neede doeth earnestly force vs to seeke Mariage. Lette it bee forbidde that man and woman shall not come together, and within fewe yeres all mankind must needes decaie for euer. When *Xerxes* Kyng of the *Persians*, beheld from an high place that greate armie of his, such as almost was incredible: Some saied he could not forbeare weeping, consideryng of so many thousandes, there was not one like to bee aliue within seuentie yeres after. Now, why should not wee consider thesame of all mankinde, whiche he ment onely of his armie. Take awaie Mariage, and how many shall remaine after a hundred yeres, of so many Realmes, Countries, Kyngdomes, Cities, and al other assemblies that be of mẽ throughout the whole worlde? On now, praise we a Gods name, the single life aboue the nocke, the whiche is like for euer to vndoe all mankynd. What Plague, what infection can either Heauen or Hell, sende more harmefull vnto mankynde? What greater euill is to be feared by any flood? What could bee looked for more sorowfull, although the flame of *Phaeton* should sette the worlde on fire againe? And yet by suche sore tẽpestes, many thinges haue been saued harmelesse, but by the single life of man, there can be nothyng left at al. We see what a sort of diseases, what diuersitie of mishappes doe night and daie lie in wait, to lessen the final number of mankind.

Necessitie enforceth Mariage. Xarxes.

How

How many doeth the Plague destroye, how many doe the Seas swallow, how many doeth Battaile snatche vp: For I will not speake of the daiely dying that is in all places. Death taketh her flight euery where rounde about, she runneth ouer them, she catcheth them vp, she hastencth as muche as she can possible to destroye all mankinde: and now doe we so highly commende single life, and eschue Mariage: Except happilie we like the profession of the *Essens* (of whom *Iosephus* speaketh, that thei will neither haue wife nor seruauntes) or the *Dolopoleans*, called otherwise the rascalles and slaues of Citees, the whiche companie of them is alwaie encreased, and continued by a sort of vagabond peasontes that contiue, and be from tyme to tyme still togither. Do we looke that some *Iupiter* should giue vs that same gift, the whiche he is reported to haue giuen vnto Bees, that he should haue issue without procreation, and gather with our mouthes out of the flowers, the seede of our posteritie: Or els doe wee desire, that like as the Poetes feine *Minerua*, to be borne out of *Iupiters* hed: in like sort there should children leape out of our heddes: Or last of al doe wee looke, accordyng as the old Fables haue been, that men should be borne out of the yearth, out of rockes, out of stockes, stones, and old trees. Many thinges breede out of the earth, without mānes labour at all. Yong shrubbes growe and shoute vp, vnder the shadow of their graunsire Trees. But Nature would haue manne to vse his owne waie of encrealyng issue, that thoughe labour of bothe the husebande and wife, mankinde might still bee kept from destruction. But I promise you, if all men tooke after you, and still forbeare to marrie: I can not see but that these thinges whiche you wonder at, and esteeme so muche, could not haue been at all. Doe you yet esteme this single like so greatly: Or do we praise so muche virginitie aboue all other: Why man there wil bee neither single men, nor virgines a liue, if menne leaue to marrie, and mynde not procreation. Why doe you then preferre virginitie so muche, why fes it you so hye, if it be the vndoyng of all the whole worlde: It hath been much commended, but it was for that tyme, and in fewe. GOD would haue menne to see, as though it were a paterne, or rather a picture of the heauenly habitation, where neither any man shalbe maried, nor yet any shall

Essens hated Mariage. *Iosephus 18 Cap. lib. 12.*

giue

giue theirs to mariage. But when thinges be giuen for example a fewe maie suffice, a nomber were to no purpose. For euen as al groundes, though thei be very fruitful, are not therefore tourned into tillage for manns vse and commoditie, but part lieth fallow, and is neuer mannered, part is kept and cherished to like the eie, and for mannes pleasure: And yet in all the plentie of thinges, where so greate store of Lande is, Nature suffereth very little to ware barren: but now if none should be tilled and Plowmen wēt to plaie, who seeth not but that we should all starue, and bee faine shortly to eate Acornes: Euen so it is praise worthy, if a fewe liue single, but if all should seeke to liue single, so many as be in this world, it were too great an inconuenience. Now again, be it that other deserue worthie praise that seke to liue a virgines life, yet it must nedes be a greate fault in you. Other shalbe thought to seke a pureneſſe of life, you shalbe compted a *Parricide*, or a murtherer of your stocke, that whereas you maie by honest Mariage, encrease your posteritie: you suffer it to decay for euer through your wilfull single life. A man maie hauyng an house full of children, commende one to God to liue a virgin all his life. The plowman offereth to God the tenthes of his owne, and not his whole croppe altogether: but you sir, must remember that there is none left aliue of all your stocke, but your self alone. And now it mattereth nothyng whether you kill, or refuse to saue that creature, whiche you onely might saue and that with ease. But you will followe the example of your sister, and liue single as she doeth. And yet me thinketh you should cheefly, euen for this self same cause bee afraied to liue single. For whereas there was hope of issue heretofore in you both, now you see there is no hope left but in you onely. Bee it that your sister maie be borne withall, because she is a woman, and because of her yeres: for she beyng but a girle, and ouercome with sorrow for losse of her Mother, tooke the wrong waie, she cast her self doune hedlong and became a Nunne, at the earnest sute either of foolishe women, or els of doltishe Monkes: but you beyng muche elder, muste euermore remember that you are a man, She would nedes dye together with her auncestors, you muste labour that your auncestors shall not dye at all. Your Sister would not doo her duetie, but shrinke awaie: thinke you

now

now with your selfe, that you haue twoo offices to discharg. The daughters of Loth neuer stucke at the matter, to haue adoe with their dronken Father, thinkyng it better with wicked Whoredome and Incestе, to prouide for their posteritie, then to suffer their stocke to die for euer. And will not you with honest, godlie, and chaste Mariage (whiche shalbee without trouble, and tourne to your greate pleasure) haue a regarde to your posteritie, moste like els for euer to decaie? Therefore, lett them on Gods name, followe the purpose of chaste *Hippolitus*, let them liue a single life that either can be maried men, and yet can get no childyen, or els suche whose stocke maie bee continued, by meanes of other their kinsfolke, or at the least whose kindered is such, that it were better for the common weale thei were aldred, then any of that name should be a liue, or els such menne, as the euerliuyng God of his moste especial goodnesse hath chosen out of the whole worlde, to execute some heauenly office, whereof there is a maruelous smal nomber. But where as you, accordyng to the reporte of a Phisition, that neither is vnlearned, nor yet is any liar, are like to haue many childyen hereafter, seyng also you are a man of grate landes and reuenues by your aūcestors, the house whereof you came beeyng bothe right honourable, and right auncient, so that you could not suffer it to perishe, without your greate offence, and greate harme to the common weale. Againe, seyng you are of lustie yeres, and verie comely for your personage, and maie haue a maide to your wife, suche a one as none of your Countrey hath knowne any, to be more absolute for all thinges, commyng of as noble a house as any of them, a chaste one, a sober one, a godlie one, an excellent faire one, hauyng with her a wonderfull dowry seing also your freendes desire you, your kinsfolke weepe to win you, your Cousins and Aliaunce are earnest in hand with you, your Countrey calles and cries vpon you: the ashes of your auncestors from their graues make hartie sute vnto you, doe you yet holde backe, doe you still minde a single life? If a thyng were asked you that were not halfe honeste, or the whiche you could not well compasse, yet at the instaunce of your freendes, or for the loue of your kinsfolke, you would be ouercome, and yeld to their requestes: then how muche more reasonable were it, that the weepyng

Daughters of Loth.

The conclusion.

teares of your frendes, the hartie goodwill of your countrey, the deare loue of your elders might win that thing at your hãdes, vnto the whiche bothe the law of God & man doeth exhort you. Nature pricketh you forwarde, reason leadeth you, honestie allureth you, so many commodities call you, and last of all, necessity it self doeth constraine you. But here an ende of all reasonyng. For I trust you haue now, and a good while ago chaunged your mynd through myne aduise, and taken your self to better counsaile.

¶ Of exhortation.

Exhortyng.

THE places of exhortyng, and dehortyng are the same which wee vse in perswadyng, and dissuadyng, sauyng that he which vseth perswasion, seeketh by argumentes to cõpasse his deuise: he that laboris to exhort, doeth stirre affectiõ. *Erasmus* sheweth these to be moste especiall places, that doe pertaine vnto exhortations.

- Praise or commendation.
- Expectation of all men.
- Hope of victorie.
- Hope of renowme.
- Feare of shame.
- Greatnesse of rewarde.
- Rehearsall of examples in all ages, and especially of thinges lately doen.

Praisyng a deede.

RAising is either of the man, or of some deede doen. We shall exhort men to doe the thing, if we shewe them that it is a worthie attempte, a godly enterprise, and suche as fewe men hetherto haue aduentured. In praisyng a man, wee shall exhort him to goe forwarde, considering it agreeth with his wonted manhode, and that hetherto he hath not slacked to hazard boldly vpõ the best and worthiest deedes, requiryng hym to make this ende answerable to his most worthie beginnynges, that he maie ende with honor, which hath so long continued in suche renowme. For it were a foule shame to lose honour through follie, weiche hath been got through vertue, and to appere most slacke in keepyng it, then he semed carefull at the first to attaine it.

Praisyng a man, the rather to encourage him

Againe, whose name is renowmed, his doynges from tyme to

to tyme, will be thought more wonderfull, and greater promises will men make vnto themselues of such mens aduentures, in any common affaires, then of others whose vertues are not yet knowen. A notable Master of Fence, is marueilous to behold, & men looke earnestly to see him do some wonder: how much more will thei looke, when thei heare tell, that a noble Captaine and an aduenturous Prince, shall take vpon him the defence and sauegard of his Countrey, against the raging attemptes of his enemies: Therfore, a noble man cannot but goe forward with most earnest will, seyng al men haue suche hope in him, and coumpt him to be their onely comfort, their fortresse and defence. And the rather to encourage such right worthie, we maie put them in good hope to compasse their attempt, if we shewe them that God is an assured guide vnto al those, that in an honest quarell aduenture thēselues, and shew their manly stomack. Sathā himself the greatest aduersary that man hath, yeldeth like a captiue whē God doth take our part, much soner shall all other be subiect vnto him, & crie *Peccaui*, for if God be with him, what mattereth who be against him?

Expectation of all men.

Hope of victorie.

Now, when victorie is got, what honour doth ensue? Here openeth a large field to speak of renoume, fame and endlesse honour. In al ages the worthiest men, haue alwaies aduētured their carcases, for the sauegard of their countrey, thinking it better to die with honor, then to liue with shame. Again, ý ruine of our realme should put vs to more shame, then the losse of our bodies should turne vs to smart. For our honestie being stained, ý paine is endles, but our bodies being gored, either the woūd may sone be healed, or els our pain being sone ended, the glory endureth for euer.

Fame followeth worthie factes.

Shame followeth fearfulnesse, whē manhood is thought needfull.

Lastly, he that helpeth the needie, defendeth his poore neighbours, and in the fauour of his Countrey bestoweth his life: will not God besides all these, place hym where he shall liue for euer, especially, seeyng he hath done all these enterprises in faithe, and for Christes sake?

Heauen, the reward of hault Captaines.

Now in al ages, to recken such as haue been right Soueraine and victorious, what name got the worthie *Scipio*, that withstood the rage of *Hanniball*? What bute hath *Cæsar*, for his most worthie Conquestes? What triumph of glorie doth sound in al mens eares, vppon the onely namyng of mightie *Alexander*, and his

father Kyng Philip: And now to come home, what head can expresse the renowmed Henrie the fift Kyng of Englande of that name, after the Conquest: What witte can set out the wonderful wisedome of Henrie the seuenth, and his great foresight to espie mischiefe like to ensue, and his politique deuises to escape daungers, to subdue Rebelles, and to maintaine peace:

¶ *Of mouyng pitie, and stirryng men to shewe mercie.*

Mouyng of pitie.

LIkewise, we maie exhorte men to take pitie of the fatherlesse, the widowe, and the oppressed innocent, if we set before their eyes, the lamentable afflictions, the tyrannous wrõges, and the miserable calamities, which these poore wretches doe sustaine. For if flesh and bloud moue vs to loue our children, our wiues, and our kinsfolke: muche more should the spirite of God, and Christes goodnesse towardes man, stirre vs to loue our neighbours moste entierly. These exhortations the preachers of God maie most aptly vse, whē they open his Gospel to the people, & haue iust cause to speake of such matters.

¶ *Of Commendyng.*

The maner of commendyng.

IN commendyng a man, we vse this report of his witt, honestie, faithfull seruice, painfull labour, and carefull nature to doe his Maisters will, or any suche like, as in the Epistles of *Tullie*, there are examples infinite.

¶ *Of Comfortyng.*

The maner of cõfortyng.

NOw after all these, the weake would bee comforted, and the sorowfull would be cherished, that their griefe might be asswaged, and the passions of man brought vnder the obediẽce of reason. The vse hereof is great aswell in priuate troubles, as in common miseries. As in losse of goods, in lacke of freendes, in sickenesse, in darth, and in death. In all whiche losses, the wise vse to comforte the weake, that they giue them not iust cause euen at the first, to refuse all comforte. And therefore, they vse twoo waies of cherishyng the troubled mindes. The one is, when we shewe that in some causes, and for some causes, either they should not lament at all, or els bee sorie very little: the other is when we graunt that they haue iust cause to be sad, and therefore we are sad also in their behalfe, and would

Comfortyng two waies vsed.

remedie

remedie the matter if it could be, & thus enterynge into felowship of sorowe, we seeke by a little and little to mitigate their greefe. For all extreme heauinesse, and vehement sorowes can not abide comforte, but rather seeke a mourner that would take parte with them. Therefore, much warinesse ought to be vsed, when we happen vpon such exceedyng sorowfulnesse, least we rather purchase hatred, then allwage greefe.

Those harmes should be moderatly borne, which must needes happen to euery one, that haue chaunced to any one. As Death, whiche spareth none, neither Kyng nor Keisar, neither poore nor riche. Therefore, to be impacient for the losse of our freends, is to fall out with God, because he made vs men and not Angels. But the Godly (I trust) will alwaies remit the order of things, to the will of GOD, and force their passions to obeie necessitie. When God lately visited this Realme with the Sweatyng disease, and receiued the two worthie Gentlemen, Henry Duke of Suffolk, and his brother Lorde Charles: I seyng my Ladies Grace, their mother, takyng their death most greuously, could not otherwise for the duetie whiche I then did, and euer shall owe vnto her, but comforte her in that her heauinesse, the whiche vndoubtedly at that tyme muche weakened her bodie. And because it maie serue for an example of comforte, I haue been bolde to set it forth, as it followeth hereafter. Sweatyng disease.

¶ *An example of comforte.*

THough mine enterprise maie be thought foolishe, and my doynges very slender, in busyng my braine to teache the experte, to giue counsaile to other, when I lacke it my self, and whereas more neede were for me to be taught of other, to take vpon me to teache my betters, yet duetie binding me to doe my best, and among a number, though I can doe least, yet good will settyng me forthe with the formest: I can not chuse but write what I am able, and speak what I can possible, for the better comfortyng of your Grace, in this your greate heauinesse, and sore visitation sent from GOD, as a warnyng to vs all. The Phisition then deserueth moste thankes, when he practiseth his knowledge in tyme of necessitie, and then trauaileth moste painfully, when he feeleth his Pacient to bee

in moste daunger. The Soldiour at that tyme, and at no tyme so muche, is thought moste trustie when he sheweth at a neede his faithful heart, and in tyme of extreme daunger doth vse, & bestow his most earnest labour. In the wealth of this worlde, what valiaunt man can want assistence? What mightie Prince can misse any helpe to compasse his desire? Who lacketh men, that lacketh no money. But when God striketh the mightie with his strong hande, and displaceth those that were highly placed: what one man doeth once looke backe, for the better easement of his deare brother, and Godly comforting his euen Christen, in the cheefe of all his sorowe. Al men commonly more reioyce in the Sunne rising, then they doe in the Sunne setting. The hope of lucre and expectation of priuate gaine, maketh many one to beare out a countenaunce of fauour, whose heart is inwardly fretted with deadly rancour. But suche freendes euen as prosperitie doeth get them, so aduersitie doeth trie them. God is the searcher of euery mans thought, vnto whose iudgement, I referre the assuraunce of my good will.

And though I can doe little, and therefore deserue as little thanke, as I looke for praise (whiche is none at all) yet will I endeuour earnestly at all tymes, aswell for mine owne discharge, to declare my duetie, as at this present to saie somewhat, for the better easement of your Grace in this your heuinesse. The passions of the minde haue diuers effectes, and therefore worke straungely, accordyng to their properties. For, like as ioye comforteth the heart, nourisheth bloud, and quickeneth the whole bodie: So heauinesse and care hinder digestion, ingender euill humours, waste the principall partes, and with tyme consume the whole bodie. For the better knowledge thereof, & for a liuely sight of the same, wee neede not to seeke farre for any example, but euen to come straight vnto your Grace, whose bodie as I vnderstand credibly, and partly see my self, is sore appaired within shorte tyme, your minde so troubled, and your hart so heauie, that you hate in a maner all light, you like not the sight of any thyng, that might be your comforte, but altogether striken in a dumpe, you seeke to be solitarie, detestyng all ioye, and delityng in sorowe, wishe with harte (if it were Gods will) to make your last ende. In whiche

Passions worke diuerslye.

your heauinesse, as I desire to bee a comforter of your Grace, so I can not blame your naturall sorowe, if that now after declaration of the same, you would moderate all your griefe hereafter, and call backe your pensiuenesse, to the prescript order of reason.

And first, for the better remeadie of euery disease, and troubled passions, it is best to knowe the principall cause and chief occasion of the same. Your Grace had two sonnes, how noble, how wittie, how learned, and how Godlie, many thousandes better knowe it, then any one is able well to tell it. GOD at his pleasure hath taken them bothe to his mercie, and placed them with him, whiche were surely ouer good to tarie here with vs. They bothe died as your Garce knoweth very young, whiche by course of Nature and by mans estimation, might haue liued muche longer. They bothe were together in one house, lodged in two seuerall Chambers, and almoste at one tyme bothe sickened, and bothe departed. They died both Dukes, both well learned, bothe wise, and bothe right Godly. They bothe gaue straunge tokens of death to come. The elder sittyng at Supper and very merie, saied sodainly to that right honest Matrone, and Godly Gentlewoman, that moste faithfull and long assured seruaunt of yours, whose life GOD graunt long to continue: O Lorde, where shal we suppe to morowe at night, whereupon she being troubled, and yet saying comfortablie, I trust my Lorde, either here, or elswhere at some of your freends houses: Naie (quod she) we shal neuer Suppe together againe in this worlde bee you well assured, and with that, seeyng the Gentlewoman discomforted, turned it vnto mirthe, and passed the rest of his Supper with muche ioye, and the same night after twelue of the Clocke, beyng the fowertene of Julie sickened, and so was taken the next morowyng, about seauen of the clocke to the mercie of God, in the yeare of our Lorde, a thousande fiue hundred fiftie and one. When the eldest was gone, the younger would not tarie, but tolde before (hauyng no knowledge thereof by any bodie liuyng) of his brothers death, to the greate wonderyng of all that were there, declaryng what it was to lose so deare a freend, but comfortyng hymselfe in that passion saied: well, my brother is gone, but it maketh no matter for I will goe straight after him, and so did within the space of halfe

an howre, as your Grace can best tell whiche was there present. Now I renewe these wordes to your Graces knowledge, that you might the more stedfastly consider their tyme, to be then appointed of GOD, to forsake this euill worlde, and to liue with Abraham, Isaac, and Iacob in the kyngdome of Heauen. But wherefore did GOD take two suche awaie, and at that tyme? Surely, to tell the principall cause, wee maie by all likenesse affirme, that they were taken awaie frō vs for our wretched sinnes, and moste vile naughtinesse of life, that thereby wee beyng warned, might be as ready for God, as they now presently were, and amende our liues in tyme, whom God will call, what tyme wee know not. Then as I can see, we haue small cause to lament the lacke of them, which are in such blessed state, but rather to amend our owne liuyng, to forthinke vs of our offences, and to wishe of God to purge our hearts from al filthines and vngodly dealing, that we maie be (as they now be) blessed with God for euer. Notwithstandyng, the workes of God are vnsearchable, without the compasse of mans braine, precisely to comprehend the very cause, sauyng that this perswasion ought surely to be grounded in vs, euermore to thinke that God is offended with sinne, and that he punisheth offences, to the thirde and fowerth generation, of all them that breake his commaundementes, beeyng iust in all his workes, and doyng all thynges for the best. And therefore, when God plagueth in suche sorte, I would wishe that our faith might alwaies bee staied, vppon the admiration of Gods glorie throughout all his doynges, in whom is none euill, neither yet was there euer any guile founde. And I doubt not, but your Grace is thus affected, and vnfainedly confessyng your owne offences, taketh this scourge to come from God, as a iust punishment of sinne for the amendement, not onely of your owne self, but also for the amendement of al other in generall. The lamentable voyce of the poore (which is the mouth of God) throughout the whole realme declares full wel, the wickednesse of this life, and shewes plainly that this euill is more generally felt, then any man is able by worde, or by writing at full to set forth.

The cause why God taketh awaie the moste worthiest.

When God therefore, that is Lorde, not onely of the riche but also of the poore, seeth his ground spoyled from the wholsome

profite

profite of many, to the vaine pleasure of a fewe, and the yearly made priuate, to suffice the lust of vnsatiable couetousnesse, and that those whiche be his true members, can not liue for the intollerable oppression, the sore enhaunsing, and the most wicked grasing of those throughout the whole Realme, whiche otherwise might well liue with the onely value and somme of their landes, and yerely reuenues: he striketh in his anger the innocentes, and tender younglynges to plague vs with the lacke of them, whose innocencie and Godlinesse of life, might haue been a iust example for vs, to amende our moste euill doynges. In whiche wonderfull worke of GOD, when he receiued these two most noble impes, and his children elected to the euerlastyng Kyngdome, I can not but magnifie his most glorious name, from time to time, that hath so graciously preserued these two worthie Gentlemen, from the daunger of further euill, and moste vile wretchednesse moste like right shortly to ensue, except wee all repent, and forethinke vs of our former euill liuyng. And yet I speake not this as though I knewe any crime to bee more in you, then in any other: But I tell it to the shame of al those vniuersally within this Realme, that are giltie of suche offences, whose inward consciences condemne their owne doynges, and their open deedes beare witnesse against their euill nature. For it is not one house that shall feele the fall of these two Princes, neither hath God taken them for one priuate persons offences: but for the wickednesse of the whole Realme, whiche is like to feele the smarte, except God be mercifull vnto vs.

But now that they be gone, though the flesshe be fraile, weake, and tender, and must needes smart, beyng wounded or cutte: yet I doubt not but your grace, lackyng two suche portions of your owne flesshe, and hauyng them (as a man would saie) cutt awaie from your owne bodie, wil suffer the smart with a good stomack, and remember that sorowe is but an euill remedie to heale a sore. For if your bodie were detrenched, or your bodie maimed with some sodaine stroke, what profite were it for you to weepe vppon your wound, and when the harme is done to lament still the sore: Seing that with weeping it will not be lesse, & maie yet through weeping ful sone be made more. For the sore is increased, whē so-

Where necessitie ruleth, sorowe is needelesse.

rowe is added, and the paine is made double, whiche before was but single. A constaunt Christian should beare all miserie, and with pacience abide the force of necessitie, shewyng with sufferaunce the strength of his faithe, and especially when the change is from euill to good, from woe to weale, what folly is it to sorrowe that, for the whiche they ioye that are departed? They haue taken now their rest, that liued here in trauaile: They haue forsaken their bodies, wherein thei were bound to receiue the spirit, whereby thei are free. They haue chosen for sickneſſe, health: for yearth, heauen: for life transitorie, life immortall: and for man, God: then the whiche, what can they haue more? Or how is it possible they can bee better? Undoubtedlie if euer they were happie, they are now moste happie: if euer they were well, they are now in best case, beyng deliuered from this present euill worlde, and exempted from Sathan, to liue for euer with Christe our Sauiour.

Then what meane wee, that not onely lament the want of other, but also desire to tarie here our selues, hoppyng for a shorte paine, and therewith a painefull pleasure, and refusyng to enioye that continuall perfect, and heauenly enheritaunce, the whiche so sone shal happen vnto, as Nature dissolueth this earthly body. Truth it is, we are more fleshly then spirituall, soner feelyng the ache of our bodie, then the greefe of our soule: more studious with care to bee healthfull in carkaſſe, then seeking with praier, to bee pure in Spirite. And therefore, if our freendes bee stained with sinne, we doe not or we will not espie their sore, we coumpt them faultleſſe, when they are most wicked, neither seking the redresse of their euill doyng, nor yet once amendyng the faultes of our owne liuyng.

The folly of suche as sorrowe the wãt of their freendes.

But when our freend departeth this worlde, and then forsaketh vs, when sinne forsaketh hym: we begin to shewe our fleshly natures, wee weepe and wee waile, and with long sorrowe without discretion, declare our want of Gods grace, and all goodneſſe. Whereas wee see that as some be borne, some doe die also, men, women and children, and not one howre certaine to vs of all our life, yet we neuer mourne, we neuer weepe, neither marking the death of suche as we knowe, nor regardyng the euill life of those whom

whom we loue. But when suche departe as were either nighest of our kinred, or els moste our freendes, we then lament without al comfort, not the sinnes of their soules, but the chaunge of their bodies, leauing to doe that which we should, and doyng that onely which we should not doe at al. Wherein not onely we declare muche want of faithe, but also wee shewe greate lacke of witte. For as the other are gone before, either to Heauen or els to Hell: so shall our freends and kinsfolke folowe after. We are all made of one mettall, and ordeined to dye so many as liue. Therefore what folly is it in vs, or rather what fleshely madnesse immoderately to wayle their death, whom GOD hath ordeined to make their ende, except wee lament the lacke of our owne liuyng? For euen as well we might at their first birthe bewaile their natiuitie, consideryng they must needes die, because they are borne to liue. And what soeuer hath a beginning, the same hath also an endyng, and the ende is not at our will, whiche desire continuaunce of life, but at his will whiche gaue the beginnyng of life. Now then seeyng GOD hath ordeined all to dye, accordyng to his appointed will, what meane they that would haue theirs to liue? Shall God alter his first purpose, for the onely satisfying of our foolishe pleasure? And where God hath minded that the whole worlde shall decaie, shall any man desire that any one house maie stande? In my minde, there can bee no greater comforte to any one liuing for the lacke of his freend, then to thinke that this happened to hym, whiche all other either haue felt, or els shall feele hereafter: And that God the rather made Death common to all, that the vniuersall Plague and egalnesse to all, might abate the fiercenesse of death, and comfort vs in the crueltie of the same cõsideryng no one man hath an ende, but that al shall haue the like, and die we must euery mothers sonne of vs at one time or other. But you will say: my children might haue liued longer, thei died young. Sure it is by mans estimation they might haue liued longer, but had it been best for them thinke you, to haue continued still in this wretched worlde, where Vyce beareth rule, and Vertue is subdued, where GOD is neglected, his lawes not obserued, his worde abused, and his Prophetes that preach the iudgement of God, almoste euery where contemned? If your chil-

Death common to all.

Euill to liue among the euill.

dyen were a liue, and by the aduise of some wicked person, were brought to a Brothell house, where entising Harlottes liued, and so were in daunger to commit that foule sinne of whoredome, and so led from one wickednesse to an other: I am assured, your grace would call them backe with labour, and would with exhortations induce them to the feare of God, and vtter detestation of all sinne, as you haue ful oftē heretofore done, rather fearing euill to come, then knowing any open fault to bee in either of them. Now then seyng God hath done the same for you hymself, that you would haue done for them if they had liued, that is, in deliuering them bothe from this present euill worlde, which I counpt none other then a Brothell house, and a life of all naughtinesse: you ought to thanke God highly, that he hath taken awaie your two sonnes, euen in their youth, being innocentes bothe for their liuyng, and of suche expectation for their towardnesse, that almoste it were not possible for them hereafter, to satisfie the hope in their age, which al mē presently had cōceiued of their youth. It is thought and in deede it is no lesse then a greate point of happinesse, to dye happely. Now, when could your two noble Gentlemen haue died better, then when they were at the best, most Godly in many thynges, offendyng in fewe, beloued of the honest, and hated of none (if euer they were hated) but of suche as hate the best. As in deede, noble vertue neuer wanted cankarde enuie to followe her. And considerynge that this life is so wretched, that the best are euer moste hated, and the vilest alwaies moste esteemed, and your two Sonnes of the other side, beyng in that state of honestie, and trained in that path of godlinesse (as I am able to be a liuely witnesse, none hath been like these many yeares, or at the least, none better brought vp) what thinke you of God, did he enuie them, or els did he prouidently forsee vnto them both, when he tooke them both from vs. Assuredly, whom God loueth best, those he taketh soonest, according to the saying of Salomon: The righteous man (meaning Enoch, and other the chosen of God) is sodainly taken awaie, to the intent, that wickednesse should not alter his vnderstandyng, and that hypocrisie should not begile his soule. For the craftie bewitching of lyes, make good thinges darke: the vnstedfastnesse also, and wickednesse of volupteous desire, turne aside

To die happely, is great happinesse.

Wised. iiii.

the

the vnderstanding of the simple. And though the righteous was sone gone, yet fulfilled he muche time, for his soule pleased God, and therefore hated he to take hym awaie from among the wicked. Yea, the good men of God in all ages, haue euer had an earnest desire to bee dissolued. My soule (q Dauid) hath an earnest desire to enter into the courtes of the Lord. Yea, like as the Hart desireth the water brookes, so lõgeth my soule after thee O God. My soule is a thirst for God: yea, euen for the liuyng God, when shall I come to appere before the presence of God? Paule and the Apostles wished and longed for the daie of the Lord, & thought euery daie a thousand yere, till their soules were parted from their bodies. Then what should we waile them, which are in that place where we al should wish to be, and seeke so to liue, that we might be ready, when it shal please God of his goodnesse to cal vs to his mercy. Let vs be sicke for our own sinnes that liue here on earth, and reioyce in their most pappie passage, that are gone to heauer. Thei haue not left vs, but gone before vs to inherite with Christ, their kingdom prepared. And what should this greue your grace that thei are gone before, cõsidering our whole life is nothing els but ẏ right waie to death. Should it trouble any one, ẏ his frend is come to his iourneis end? Our life is nothing els, but a cõtinuall trauaile, & death obtaineth rest after all our labor. Amõg men that trauaile by the hye waie, he is best at ease (in my minde) that soonest cometh to his iourneis end. Therefore, if your grace loued your children (as I am well assured you did) you must reioyce in their rest, and giue God hartie thankes, that thei are come so sone to their iourneis ende. Mary, if it were so that man might escape the daũger of death, and liue euer, it were an other matter: but because we must al die, either first or last, & of nothing so sure in this life, as we are all sure to die at length, & nothing more vncertaine vnto man, then the certaine time of euery mans latter time, what forceth whẽ we die, either this daie or to morowe, either this yere or the next, sauyng that I thinke them moste happie that dye soonest, and Death frendly to none so muche, as to them whom she taketh soonest. At the time of an Executiõ done, for greuous offences, what mattereth who die first, when a dosen are condemned together by a Lawe, consideryng thei must all die one and other.

Psal. lxxxiiij.

Psalm. xlij.

Life, ẏ right way to death

Death purchaseth rest,

Death more frendly, the soner it commeth,

I saie still, happie are thei that are soneſt ridde out of this woꝛld, and the soner gone, the souer blessed. The *Thracians* lamẽt greatly at the birthe of their childꝛen, and reioyce muche at the buriall of their bodies, beyng well assured that this woꝛlde is nothyng els but miserie, and the woꝛld to come ioye foꝛ euer. Now againe the child now boꝛne, partly declareth the state of this life, who beginneth his tyme with wayling, and firſt sheweth teares, beſoꝛe he can iudge the cause of his woe. If we beleeue the pꝛomises of God, if wee hope foꝛ the generall resurrection, and constantly affirme that God is iuſt in all his woꝛkes: we can not but ioyfully saie with the iuſt man Job. The Loꝛde gaue them, the Loꝛde hath taken them againe, as it pleased God so maie it be, and blessed be the name of the Loꝛd foꝛ now & euer. God dealeth wꝛongfully with no man, but extendeth his mercie moſte plentifully ouer all mankinde. God gaue you two childꝛen, as the like I haue not knowne, happie are you moſte gracious Ladie that euer you bare them. God lent you them two foꝛ a tyme, and tooke them two againe at his time, you haue no wꝛong done you, that he hath taken them: but you haue receiued a wonderfull benefite that euer you had them. He is very vniuſt that boꝛoweth and will not paie againe but at his pleasure. He foꝛgetteth muche his duetie, that boꝛoweth a Jewell of the Kynges Maieſtie, and will not reſtoꝛe it with good will, when it ſhall pleaſe his Grace to cal foꝛ it. He is vnwoꝛthie hereafter to boꝛowe, that will rather grudge because he hath it no longer, then once giue thanks because he hath had the vſe of it ſo long. He is ouer couetous, that coumpteth not gainefull the tyme of his boꝛowing: but iudgeth it loſſe to reſtoꝛe thynges againe. He is vnthankfull that thinkes he hath wꝛong done, when his pleasure is ſhoꝛtned, and takes the ende of his delight to bee extreme euill. He loſeth the greateſt parte of his ioye in this woꝛlde, that thynketh there is no pleasure but of thynges preſent: that can not comfoꝛte hymſelf with pleasure paſt, and iudge them to be moſt assured, conſideryng the memoꝛie of them once had, can neuer decaie. His ioyes bee ouer straight, that bee compꝛehended within the compaſſe of his ſight, and thinketh nothyng comfoꝛtable, but that which is euer beſoꝛe his eyes. All pleasure, whiche man hath in this woꝛlde, is very ſhoꝛte, and

ſone

Thracians.

Children by weepyng, declare our woe.

Job.

Lent goodes must be reſtoꝛed at the owners will.

lone goeth it baie, the remembraunce lasteth euer and is muche moze assured, then is the presence oz liuely sight of any thyng. And thus your Grace maie euer reioyce, that you had two suche, whiche liued so verteously, and dyed so Godly, and though their bodies be absent from your sight, yet the remembraunce of their vertues, shall neuer decaie from your mynde. God lendeth life to all, and lendeth at his pleasure foz a time. To this man he graunteth a long life, to this a shozte space, to some one, a daie, to some a yeare, to some a moneth. Now, when GOD taketh, what man should bee offended, consideryng he that gaue freely, maie boldly take his owne when he will, and do no man wzong. The Kinges Maiestie giueth one .x. li. an other .xl. li. an other .lx. li. shal he be greued that receiued but .x. li. and not rather giue thankes, that he receiued so much? Is that man happier that dyeth in the latter ende of the moneth, then he is that dyed in the beginnyng of the same moneth? Doeth distaunce of tyme, and long tarying from God, make men moze happie when they come to God? By space of passage we differ muche, and one liueth louger then an other, but by death at the last we all are matched, and none the happier that liueth the longer: but rather moste happie is he that died the soneste, and departed beste in the faithe of Chziste. Thinke therefoze your self moste happie, that you had two suche, and giue God hartie thankes that it pleased hym so sone to take two such. Necessitie is lawlesse, and that whiche is by God appointed, no man can alter. Reioyce we, oz weepe we, die we shal, how sone no man can tell. Yea, we are all our life time warned before, that death is at hande, and that when wee goe to bed, we are not assured to rise the next daie in the moznyng, no, not to liue one howzer longer. And yet to see our follie, wee would assigne God his tyme, accozding to our societie, and not content our selues with his doings, accozdyng to his appointment. And euer we saie when any die yong, he might haue liued longer, it was pitie he died so sone. As though forsoth, he were not better with God, then he can be with man. Therefoze, whereas foz a tyme your Grace much bewailed their lacke, not onely absentyng your self from all companie, but also refusing all kinde of comforte, almoste dead with heauinesse, your bodie beyng so wozne with sozrowe, that the long continu-

aunce

aunce of the same, is much like to shorten your daies: I shall desire your Grace for Gods loue, to referre your will to Gods will, and whereas hetherto nature hath taught you, to wype the lacke of your naturall children, let reason teach you hereafter, to whype awaie the teares, and let not phantasie encrease that, whiche nature hath commaunded moderatly to vse. To be sorry for the lack of our dearest, we are taught by nature, to bee suertcme with sorowe, it commeth of our owne fonde opinion, and great folly it is, with naturall sorowe to encrease all sorowe, and with a little sickenesse, to purchase readie death. The sorowes of brute beastes are sharpe, and yet they are but short. The Cowe lackyng her Caulf, leaueth lowing within three or fower daies at the farthest. Birdes of the Aire, perceiuyng their young ones taken from their neast, chitter for a while in Trees there about, and straight after they flye abroade and make no more a doe. The Dow lackyng her Faune: the Hinde her Calfe, haue no long time after their losse, but seing their lacke to be without remedy, they cease their sorow within short space. Man onely among all other, ceaseth not to fauour his sorowe, and lamenteth not onely so much as nature willeth hym, but also so muche as his owne affection moueth hym. And yet all folke doe not so, but suche as are subiect to passions, and furthest from fortitude of mind, as women commonly rather then men, rude people rather then Godly folke: the vnlearned soner then the learned, foolishe folke soner then wise men, children, rather then yong men. Wherevpon weemaie well gather, that immoderate sorowe, is not naturall (for that whiche is naturall, is euer like in all) but rather follie mainteined, encreased by weakenesse, and for lack of reason made altogether intollerable. Then I doubt not, but your Grace will rather ende your sorow by reason: then that sorrowe should ende you through follie, and wher as by nature, you are a weake woman in bodie, you will shewe your self by reason, a strong man in heart: rather endyng your greefe by Godly aduertisements, and by the iust consideration of Gods wonderfull doynges: then that tyme and space, should weare awaie your sorowes, whiche in deede suffer none, continually to abide in any one, but rather rid them of life, or els ease them of greef. The foole, the vngodly, the weake harted haue

The nature of brute beastes.

Immoderat sorowe, not naturall.

this

this remedie, your medicen must be more heauenly, if you doe (as you professe) referre al to Gods pleasure, and saie in your praier. Thy will be done in yearth as it is in heauen. Those whom God loueth, those he chasteneth, and happie is that bodie, whom God scourgeth for his amendement. The man that dyeth in the faithe of Christe is blessed, and the chastened seruaunt if he doe repent and amende his life, shalbe blessed. Wee knowe not what we doe when wee bewaile the death of our deerest, for in death is altogether all happinesse, and before death not one is happie. The miseries in this worlde declare smal felicitie to be in the same. Therefore, many men beyng ouer whelmed with muche woe and wretched wickednesse, haue wished and praied to God for an ende of this life, and thought this worlde to be a let, to the heauenly perfection, the whiche blisse all they shall attaine hereafter that hope well here, and with a liuely faith declare their assuraunce. Your Graces two sonnes in their life were so Godly, that their death was their aduauntage: for, by death thei liued, because in life thei were dead. Thei died in faith, not wearie of this world, nor wishyng for death, as ouerloden with sinne: but pacientlye takyng the crosse departed with ioy. At whose dying, your grace maie learne an example of pacience and all thankes giuyng, that God of his goodnesse, hath so graciously taken these your two children to his fauourable mercie. God punished partly to trie your constancie, wherein I wishe that your grace maie now be as wel willyng to forsake them, as euer you were willing to haue them. But suche is the infirmitie of our flesh, that wee haue good comfort in worses, when ỳ cause of our comfort in deede (as we take it) is gone. And me thinkes I heare you crie notwithstanding al my words, alacke my children are gone. But what though they are gone: GOD hath called, and nature hath obeied. Yea, you crie still my children are dead: Marie therefore they liued, and blessed is their ende whose life was so Godly. What though they are dead they are dead. It is no new thing, thei are neither the first that died, nor yet the last that shall die. Many went before, and al shall folow after. They liued together, they loued together, & now they made their ende both together. Alas they died that were the fruite of myne owne body, leauing me comfortles, oh happie two men that I am.

Tyme, a remedie for fooles to take awaie their sorowe. Math. vi. Iohn. v.

The greate miserie of this worlde, makes wearinesse of life.

Impacience without cõfort.

You doe well, to call them the fruite of your bodie, and yet you nothyng the more vnhappie neither. For is the Tree vnhappie, from whiche the Apples fall? Or is the earth accursed, that bringeth forth greene grasse, which hereafeer notwithstandyng doth wither. Death taketh no order of yeares, but when the tyme is appointed, be it earely or late, daie or night, awaie we must. But I praie you, what loue hath your Grace? They died, that should haue died, yea, they that could liue no longer. But you wished thē longer life. Yea, but God made you no suche promise, and meete it were not, that he should be led by you, but you rather should be led by him. Your children died and that right Godly, what would you haue more? All good mothers desire that their children maie dye Gods seruauntes, the whiche your Grace hath most assuredly obtained. Now againe, mans nature altereth, and hardly tarieth vertue long in one place, without muche circumspection, and youth maie sone be corrupted. But you wil saie. These were good and Godly brought vp, and therefore, moste like to proue Godly hereafter if they had liued still. Well, though such things perhaps had not chaunced, yet such things might haue chaunced, and although they happen not to al, yet do they hap to many: and though they had not chaunced to your children, yet we knew not that before: and more wisedome it had beene, to feare the worst with good aduisement, then euer to hope, and looke still for the best, without all mistrustyng. For suche is the nature of man and his corrupt race, that euermore the one followeth soner then the other. *Commodus* was a verteous childe, and had good bringyng vp, and yet he died a moste wicked man. *Nero* wanted no good counsaile, and suche a Maister he had, as neuer any had the better, and yet what one aliue was worse then he? But now death hath assured your Grace, that you may warrant your self of their godly ende, whereas if God had spared them life, thynges might haue chaunced otherwise. In wishyng longer life, we wishe often times longer woe, longer trouble, longer folly in this worlde, and were all thinges well, you shall perceiue we haue small iope, to wishe longer life. This imagination of longer life, when the life standeth not by the number of yeres, but by the appointed will of God, maketh our folly so much to appere, & our teares so con-

(Trees, not cursed, because Apples fall frō them.

Commodus.

Nero.

tinually

continually to fall from our cheekes. For if wee thought (as wee should doe in deede) that euery daie rising, maie bee the ende of euery man liuyng, and that there is no difference with GOD, betwixte one daie and an hundreth yeres: Wee might beare all sorrowes a greate deale the better. Therefore it were moste wisedome for vs all, and a greate parte of perfection, to make euery daie an euen reckenyng of our life, and talke so with God euery howre, that wee maie bee of euen borde with him, through fulnesse of faithe, and ready to goe the nexte howre followyng at his commaundemente, and to take alwaies his sendyng in good part. The Lorde is at hande. We knowe not when he will come (at midnight, at cocke crowe, or at noone daies) to take either vs, or any of ours. Therefore, the rather that we maie bee armed, let vs followe the examples of other godlie men, and laie their doynges before your eies. And emong al other, I knowe none so miete for your graces comfort, as the wise and godly behauour of good Kyng *Dauid*. Who when he was enformed that his sonne was sicke, praied to God hartily for his amendement, wept, fasted, and with much lamentation declared greate heauinesse. But when word came of his sonnes departure, he left his mourning, he called for water, and willed meate to be set before him, that he might eate. Whereupon, when his men maruelled why he did so, considering he tooke it so grecuously before, when his childe was but sicke, and now beyng ded tooke no thought at all, he made this answere vnto them: so long as my child liued I fasted, and watered my plantes for my yong boye, and I saied to my self who can tell, but that God perhapps will giue me him, and that my child shall liue: but now seyng he is dedd, to what ende should I faste: Can I call hym againe any more: Naie, I shall rather goe vnto him, he shall neuer come againe vnto me. And with that *Dauid* comforted his wife *Bethsabe*, the whiche example, as I trust your grace hath red for your comfort, so I hope you will also follow it for your health, and be as strong in pacience as euer *Dauid* was. The historie it self shall muche delite your grace, beeyng red as it lieth in the Booke, better then my bare touchyng of it can dooe a greate deale. The whiche I dobt not, but your grace will often reade and comfort your self, as *Dauid* did his sorowfull wife. *Iob* ii. Reg. xii. Dauid. Iob.

Tobias. Losyng his children and all that he had, forgatte not to praise God in his extreame pouertie. *Tobias* lackyng his eye sight, in spirite praised God, and with oppen mouthe confessed his holie name, to be magnified throughout the whole yearth. *Paule* the Apostle of God, reproueth them as worthie blame, whiche mourne and lament the losse of their deareste. I would not brethren (q he) that you should be ignoraunt concernyng thē which be fallen on slepe
1. Thess. iij. that you sorowe not as other doe, whiche haue no hope. If we beleue that Jesus died and rose again, euen so thei also which slept by Jesus, will God bryng againe with him. Then your grace either with leauyng sorowe, muste shewe your self faithfull, or els with yeldyng to your woe, declare your self to bee without hope. But I truste your grace beyng planted in Christ, will shew with sufferance the fruite of your faithe, and comfort your self with the
Jhon. xi. wordes of Christ, I am the resurrection and the life, he that beleueth me, yea, though he were dedde, yet should he liue, and who soeuer liueth and beleueth in me shall neuer dy. We read of those that had no knowledge of God, and yet thei bare in good worthe
Anaxagoras the disease of their children. *Anaxagoras* hearyng tell, that his sonne was dedde, no merueile q he, I knowe wel I begot a mortall bodie. *Pericles* cheef ruler of *Athens*, hearyng tell that his
Pericles. twoo sonnes beyng of wonderfull towardnesse, within fower dayes were both dedde, neuer greatly changed countenance for the matter, that any one could perceiue, nor yet forbare to go abroad, but accordyng to his wonted custome, did his duetie in the counsaile house in debatyng matters of weight, concernyng the state of the common peoples weale. But because your grace is a woman, I will shewe you an example of a noble woman, in whom
Cornelia. appered wonderfull pacience. *Cornelia* a worthie ladie in Rome, beyng comforted for the losse of her twoo children *Tiberius*, and *Caius Gracchus*, bothe valiaunte gentlemen, although bothe not the moste honest men, whiche died not in their beddes, but violently were slaine in ciuel battaile, their bodies lyng naked and vnburied, when one emong other saied: oh vnhappie woman, that euer thou shouldest see this daie. Naie q she, I will neuer thinke my self otherwise then most vnhappie, that euer I brought forth these twoo *Gracchions*. If this noble Ladie could thinke her self

happie

happie, beyng mother to these twoo valiaunt gentlemen, and yet bothe rebelles, and therefore iustly slaine: how muche more maie your grace thinke your self moste happie, that euer you brought forth twoo suche *Brandons*, not onely by naturall birthe, but also by moste godly education in suche sorte, that the like twoo haue not been for their towardnesse vniuersally. Whose death, the generall voyce of all menne, declares how muche it was lamented. So that, whereas you might euer haue feared some daungerous ende, now are you assured, that thei bothe made a moste godlie ende, the whiche thyng is the full perfection of a Christian life. I read of one *Bibulus*, that hearyng of his twoo children to die both in one daie, lamented the lacke of them both for that one daie, and mourned no more. And what could a man doe lesse, then for twoo children to lamente but one daie, and yet in my minde he lamented enough, and euen so muche as was reason for him to dooe, whose doynges if all christians would followe, in my iudgement thei should not onely fulfill Natures rule, but also please GOD highlie. *Horatius Pulullus* beyng high Priest at Rome, when he was occupied aboute the dedication of the Temple, to the great God *Iupiter*, in the Capitolie, holdyng a poste in his hande, and heard as he was vtteryng the solemne wooردes, that his sonne was dedde euen at thesame presente: he did neither plucke his hande from the poste, least hee should trouble suche a solemnitie, neither yet to turne his countenaunce from that publique Religion, to his priuate sorowe, least he should seme rather to doe the office of a Father, then the duetie of an high Minister. *Paulus Emilius*, after his moste noble victorie had of Kyng *Perse*, desired of God that after suche a triumphe, there were any harme like to happen to the Romaines, the same might fall vppon his owne house. Whereupon, when God had taken his twoo children from hym, immediately after he thanked GOD, for grauntyng hym his bounde. For in so dooyng he was a meane, that the people rather lamented *Paulus Emilius* lacke, then that *Paulus* or any bewailed any misfortune that the Romaines had. Examples bee innumerable of those whiche vsed like moderation, in subduyng their affections, as *Zenophon*, *Quintus Martius*, *Iulius Cæsar*, *Tiberius Cæsar*, Emperors bothe of Rome. But what seke I for

Bibulus.

Horatius Pulullus.

Paulus Emilius.

Quintus Martius. Iulius Cesar. Tiberius Ceser.

misfortunate men (if any suche bee misfortunate) seeyng it is an harder matter and a great peece of woorke to finde out happie menne. Let vs looke rounde aboute, euen at home, and wee shall finde enough subiect to this misfortune, for who liueth that hath not loste? Therefore, I would wishe your grace euen nowe, to come in againe with God, and although he be angrie, yet shewe you your self moste obedient to his wil, conseryng he is Lorde ouer Kynges, Emperours, and ouer all that bee, bothe in heauen and in yeath, and spareth none whom he listeth to take, and no doubt he will take all at the last. His darte goeth daiely, neither is any dart cast in vaine, whiche is sent emong the whole armie, standing thicke together. Neither cã you iustly lament that thei liued no longer, for thei liued long enough, that haue liued wele nough. You must measure your children by their vertues, not by their yeres. For (as the Wiseman saieth) a mannes wisedome is the greye heares, and an vndefiled life is the olde age. Happie is that Mother that hath had godlie Children, and not she that hath had long liuyng Children. For, if felicitie should stand by length of tyme, some Tree were more happie then any manne, for it liueth longer, and so likewise brute beastes, as the Stagges, who liueth (as *Plinius* doeth saie) twoo hundred yeres and more. If we would but consider what man is, wee should haue smal hope to liue, and little cause to putte any greate assuraunce in this life. Lette vs see hym what he is? Is his bodie any thyng els, but a lumpe of yearth, made together in suche forme as we do se? A fraile vessell, a weake carion subiect to miserie, cast doune with euery light disease, a man to daie, to morow none. A flowre that this daie is fresh, to morowe withereth. Good Lorde doe we not see, that euen those thinges whiche nourishe vs, doe rotte and die, as herbes, birdes, beastes, water, and all other, without the which we cannot liue. And how can we liue euer, that are sustained with dedde thynges? Therefore, when any one doeth die, why doe wee not thenke, that this maie chaunce to euery one, which now hath chaunced to any one. We be now as those that stande in battaill raie. Not one man is sure of himself before all other, but all are in daunger in like maner to death. That your children died before other that were of riper yeres, we maie iudge that their ripenesse

Sapi. iiii.

Trees liue longer then menne.

The Stag how long he liueth.

Man what he is concernyng his bodie.

for

for vertue, and al other giftes of nature wer brought euen to perfection, whereby Death the soner approched, for nothing long lasteth that is sone excellent. God gaue your grace twoo most excellente children, God neuer giueth for any long tyme, those that be right excellent. Their Natures were heauenly, and therefore more meete for God then man. Emong fruite we se some apples are sone ripe, and fall from the Tree in the middest of Sommer, other be still greene and tary till Winter, and herevpon are commōly called Winter fruite: euen so it is with man, some die yong some die old, and some die in their midle age. Your sonnes were euen twoo such alreadie, as some hereafter maie be with long continuance of time. Thei had that in their youth for the giftes of nature, which all men would require of them both scarcely in their age. Therefore beyng bothe now ripe, thei were moste ready for God. There was a child in Rome of a mannes quantity, for face, legges, and other partes of the body, wherepon wise man iudged he would not be long liuyng. How could your grace thinke, that when you sawe ancient wisedome in the one, and moste pragnant wit in the other, meruailous sobrietie in thelder, & most laudable gentilnesse in the yonger, them bothe moste studious in learning most forward in al feates, aswell of the body as of the mind, being twoo suche and so excellent, that thei wer not like long to cōtinue with you. God neuer suffereth suche excellent and rare iuelslōg to inherite the yearth. Whatsoeuer is nye perfection, thesame is moste nye fallyng. Uertue beeyng once absolute, cannot long be seen with these our fleshly eyes, neither can that tary the latter ende with other, that was ripe it self firste of all, and before other. Fire goeth out the soner, the clearer that it burneth: & that light lasteth longest, that is made of moste course matter. In greene wood we maie see, that where as the fuell is not most apt for burning, yet the fire lasteth longer, thē if it were nourished with like quantitie of drie wood. Euen so in the nature of man, the mind beyng ripe, the body decaieth streight, and life goeth away being once brought to perfectiō. Neither can there be any greater tokē of shorte life, then full ripenesse of natureall witte: the which is to the body, as the heate of the Sunne is to thinges earthly. Therfore iudge right honourable ladie, that euen now thei bothe died,

Ripe thynges last not long.

when thei bothe were moste readie for God, neither thinke that thei died ouer sone because thei liued no longer. Thei died bothe Gods seruauntes, and therefore thei died well and in good tyme. God hath set their tyme, and taken them at his tyme, blessed children as thei bee, to reigne with hym in the kyngdome of his Father, prepared for them from the beginnyng. Unto whose will I wishe, and I truste your grace dooeth wholie referre your will, thanking him as hartely for that he hath taken them, as you euer thanked hym for that he euer lent you them. I knowe the wicked wordes of some vngodly folke haue much disquieted your grace, notwithstandyng, God beyng iudge of your naturall loue towardes your children, and all your faithfull freendes and seruaunts, bearyng earnest witnesse with your grace of the same: their vngodlie talke the more lightly is to be estemed, the more vngodly that it is. Naie your grace maie reioyce rather, that whereas you haue doen well, you here euil, according to the wordes of Christ. Blessed are you when men speake all euill thynges against you. And againe, consider God is not ledde by the report of men, to iudge his creatures, but perswaded by the true knowledge of euery mannes conscience to take them for his Seruauntes, and furthermore, the harme is theirs whiche speake so leudely, and the blesse theirs which beare it so pacientlye. For looke what measure thei vse to other, with the same thei shalbe measured againe. And as thei iudge, so shall thei be iudged. Bee your grace therefore strong in aduersitie, and praie for them that speake amisse of you, renderyng good for euill, and with charitable dealing, shew your self long sufferyng, so shal you heape coales on their heddes. The boisterous Sea trieth the good Mariner, and sharpe veration declareth the true Christian. Where battaile hath not been before, there was neuer any victorie obtained. You then beeyng thus assailed, shewe your self rather stoute to withstande, then weake to giue ouer: rather cleauyng to good, then yeelding to euill. For if God bee with you, what forceth who bee against you. For when all freendes faile, God neuer faileth them that put their trust in hym, and with an vnfained harte call to him for grace. Thus doyng, I assure your grace God will be pleased, and the godlie will muche praise your wisedome, though the worlde full wickedlie

Math. v.

Pacience praise worthie in aduersitie.

fate their pleasure. I praie God your grace maie please the godly, and your verteous behauiour in this your widowhoode, winne with their commendation to the glorie of God, the reioysing of your freendes, and the comfort of your soule. *Amen.*

Thus, the rather to make preceptes plaine, I haue added examples at large, bothe for counsail giuing and for comforting. And moste needefull it were in suche kinde of Orations, to bee moste occupied, considering the vse hereof appereth full oft in al partes of our life, and confusedly is vsed emõg al other matters. For in praising a worthie man, we shall haue iust cause to speake of all his vertues, of thynges profitable in this life, and of pleasures in generall. Likewise in trauersyng a cause before a Iudge, we can not wante the aide of perswasion and good counsail, concernyng wealthe, healthe, life, and estimation, the helpe whereof is partly borowed of this place. But whereas I haue set forth at large, the plainesse of confirmation, concernyng counsaill in diuers causes: it is not thought, that either thei should all be vsed in nomber as thei are, or in order as thei stande: but that any one maie vse them, and order them as he shall thinke best, according as the tyme, place, and persone shall moste of all require.

¶ Of an Oration iudiciall.

THe whole burdein of weightie matters, and the earnest triall of al controuersies, reste onely vpon Iudgement. Therefore, when matters concernyng lande, goodes, or life, or any suche thing of like weight are called in question, we must euer haue recourse to this kinde of Oration, and after iuste examinyng of our cause by the places thereof: looke for iudgement accordyng to the lawe.

Oration iudiciall what it is.

ORation Iudiciall, is an earneste debatyng in open assemblie, of some weightie matter before a Iudge, where the complainaunt commenseth his action, and the defendant therevpon aunswereth at his perill, to all suche thynges as are laied to his charge.

¶ Of the foundation, or rather the principall pointe in euery debated matter, called of the Rhetoricians the State, or constitution of the cause.

NOt onely it is needefull in cauſes of iudgement, to conſider the ſcope whereunto we muſt leauell our reaſons, & direct our inuentiō: but alſo we ought in euery cauſe to haue a reſpect vnto ſome one eſpeſial pointe and cheef article: that the rather the whole drift of our doynges, maie ſeme to agree with our firſt deuiſed purpoſe. For by this meanes our iudgemēt ſhalbe framed to ſpeake with diſcretion, and the ignoraunte ſhall learne to perceiue with profite, whatſoeuer is ſaid for his inſtruction. But thei that take vpon them to talke in open audience, and make not their accompte before, what thei will ſpeake after: ſhall neither be wel liked for their inuention, nor allowed for their wit nor eſteemed for their learnyng. For what other thyng doe thei, that boult out their wordes in ſuche ſort, and without all aduiſement vtter out matter: but ſhewe thēſelues to play as yong boies or ſcarre crowes doe, which ſhot in the open and plaine feeldes at all aduentures hittie miſſie. The learned therefore, and ſuche as loue to be compted clerkes of vnderſtanding, and menne of good circumſpection and iudgement, do warely ſcan what thei cheefly minde to ſpeake, and by definition ſeeke what that is, whereunto thei purpoſe to direct their whole doynges. For by ſuche aduiſed wareneſſe, and good eye caſtyng: thei ſhall alwaies bee able both to know what to ſaie, and to ſpeake what thei ought. As for exāple, if I ſhal haue occaſion to ſpeake in open audience, of the obedience due to our ſoueraine kyng, I ought firſte to learne what is obediente, and after knowledge attained, to direct my reaſons to the onely proſe of this purpoſe, and wholie to ſeke confirmatiō of theſame, and not turne my tale to talke of Robin Hode, and to ſhewe what a goodly archer was he, or to ſpeake wonders of the man in the Moone, ſuch as are moſte nedeleſſe, and fartheſt from the purpoſe. For then the hearer lookyng to be taught his obedience, and hearyng in the meane ſeaſon mad tales of Archerie, and greate meruailes of the man in the Moone: being half aſtonied at his ſo great ſtraiyng, will perhaps ſaie to himſelf: now whether the deuil wilt thou, come in man again for very ſhame, and tel me no bytales, ſuche as are to no purpoſe, but ſhewe me that whiche thou diddeſt promiſe, both to teach & perſwade at the firſt entrie. Aſſuredly ſuche fonde fellowes there haue been, yea, euen emong

Definition of a thing muſt firſt bee knowne ere wee ſpeake our minde at large.

Rouyng without reaſon.

preachers,

preachers, that talkyng of faithe, thei haue fetchte their full rate from the xii. signes in the Zodiake. An other talking of the generall resurrection, hath made a large matter of our blessed Ladie, praisyng her to be so gentle, so curtious, and so kinde, that it were better a thousande fold, to make sute to her alone, then to Chriſte her sonne. And what neded (I praie you) any suche rehersal being both vngodly, and nothing at al to the purpose. For what maketh the praise of our ladie, to the confirmation of the generall doome? Would not a man thinke hym madd, that hauing an earnest errand from London to Douer, would take it the next waie to ride first into Northfolke, next into Essex, and last into Kent? And yet assuredly, many an vnlearned and witles man, hath straied in his talke much farther a greate deale, yea truely as farre as hence to Rome gates. Therefore wise are thei that follow *Plinies* aduise, who would that all men bothe in writyng, and speakyng at large vpon any matter, should euer haue an eye to the cheef title, and principal ground of their whole entent, neuer swaruing frō their purpose, but rather bringyng all thinges together, to confirme their cause so muche as thei can possible. Yea, the wise and expert men will aske thē selues, how hangeth this to the purpose? To what ende do ye speake it? What maketh this confirmation of my cause? And so by oft questioning, either chide their owne folie if thei speake amisse, or els be assured thei speak to good purpose.

Plinies counsaile for handelyng of causes.

A state therefore generally, is the cheef grounde of a matter, and the principal pointe wherevnto bothe he that speaketh should referre his whole wit, and thei that heare should cheefly marke. A preacher taketh in hand to shew what praier is, and how nedefull for man to call vpon God: now he should euer remember this his matter, applyng his reasons wholly and fully to this ende, that the hearers maie bothe knowe the nature of praier, and the nedefulnesse of praier. The whiche when he hath doen, his promise is fulfilled, his time well bestowed, and the hearers well instructed.

A state generally what it is.

A state or constitution, what it is in matters of iudgement.

IN all other causes the state is gathered without contention, and seuerally handled vpon good aduisement, as he shall thinke beste that professeth to speake. But in mat-

ters criminall, where iudgement is required: there are twoo persones at the least, whiche muste throughe contrarietie stande and reste vppon some issue. As for example. A seruyng man is apprehended by a Lawier for Felonie, vppon suspition. The Lawier saieth to the seruing manne: thou haste dooen this roberie. Naye (saieth he) I haue not doen it. Upon this conflicte and matching together ariseth this State, whether this seruing man hath doen this robberie, or no? Upon whiche pointe the Lawier muste stand, and seeke to proue it to the vttermoste of his power.

State in iudgement, what it is.

A State thereof in matters of Judgemente, is that thyng whiche doeth arise vpon the first demaunde, and deniall made betwixt men, whereof the one part is the accuser, and the other part the persone, or persones accused. It is called a State, because we doe stande and reste vpon some one poincte, the which must wholie and onely be proued of the one side, and denied of the other. I can not better terme it in Englishe, then by the name of an issue, the whiche not onely ariseth vpon much debatyng, and long trauers vsed, whereupon al matters are saied to come to an issue: but also els where an issue is saied to be then, and so often as bothe partes stande vpon one pointe, the whiche dooeth as well happen at the first beginnyng, before any probations are vsed, as it doeth at the latter endyng, after the matter hath at large been discussed.

State, why it is so called.

¶ The deuision of States, or issues.

NOw that we knowe what an Issue is, it is nexte moste nedefull, to shewe how many there are in nomber. The wisest and beste learned haue agreed vppon three onely and no lesse, the whiche are these followyng.

The state.
- i. Coniecturall.
- ii. Legall.
- iii. Juridiciall.

AND for the more plaine vnderstandyng of these darcke wordes, these three questions followyng, expound their meanyng altogether.

- i. Whether the thing be, or no.
- ii. What it is.
- iii. What maner of thing it is.

In

IN the firſte wee conſider vpon reherſall of a matter, whether any ſuche thing be, or no. As if one ſhould bee accuſed of murder, good it were to knowe, whether any murder were committed at all, or no, if it bee not perfectly knowne before: and after to goe further, and examine whether ſuche a man that is accuſed, haue doen the deede, or no.

In the ſecond place we doubt not vpon the thing doen, but we ſtande in doubte what to call it. Sometymes a man is accuſed of Felonie, and yet he proueth his offence to bee but a treſpaſſe, whereupon he eſcapeth the daunger of death. An other beyng accuſed for killyng a man, confeſſeth his fault to be manſlaughter, and denieth it vtterly to bee any murder, whereupon he maketh frendes to purchaſe his pardon. Now the Lawiers by their learnyng, muſt iudge the doubt of this debate, and tell what name he deſerueth to haue, that hath thus offended.

In the third place not onely the deede is confeſſed, but the maner of dooyng is defended. And if one were accuſed for killyng a manne, to confeſſe the deede, and alſo to ſtande in it that he might iuſtly ſo doe, becauſe he did it in his owne defence: whereupon ariſeth this queſtion, whether his dooyng be right or wrong. And to make theſe matters more plaine, I wil adde an example for euery ſtate ſeuerally.

Of the ſtate coniecturall.

The Aſſertion.

Thou haſt killed this man.

The Anſwere.

I haue not killed hym.

The State or Iſſue.

Whether he hath killed this man, or no. Thus we ſee vppon the auouchyng and deniall, the matter ſtandeth vpon an Iſſue.

Of the ſtate Legall.

The Aſſertion.

Thou haſt committed treaſon in this facte.

The Anſwere.

I deny it to be treaſon.

The State or Iſſue.

Whether his offence doen maie be called treaſon, or no. Her-

is denied that any such thing is in the deede doen, as is by worde reported, and saied to be.

¶ *Of the state Iuridiciall.*

The Assertion.

Thou hast kild this man.

Answere.

I graunt it, but I haue doen it lawfully, because I killed him in myne owne defence.

Whether a man maie kill one in his owne defence, or no, and whether this man did so, or no.

¶ *The Oration coniecturall, what it is,*

The oration coniectural is when matters be examined, and tried out by suspitiõs gathered, and some liklihod of thing appearyng. A Soldiour is accused for killyng a Fermar. The soldiour denieth it vtterly, & saieth he did not kil hym. Herevpõ riseth the question, whether the soldiour killed the fermar or no, who is well known to be slain. Now to proue this questiõ we must haue suche places of confirmation, as hereafter doe follow

¶ *Places of confirmation, to proue thinges by coniecture.*

i. Will to doe euill.

ii. Power to doe euill.

i In the will must be considered the qualitie of the man, whether he were like to doe suche a deede, or no, and what should moue him to attempt suche an enterprise whether he did the murther vpõ any displeasure before cõceiued, or of sodain anger, or els for that he looked by his death to receiue some commoditie, either lande or office, money or money worthe, or any other gainfull thing.

ii Some are knowne to want no will to kil a man, because thei haue been flesht hertofore, passyng little vpon the death of a man, as a Bucher doeth passe for killing of an oxe, being therefore either accused before a Iudge of manslaughter, or els quit by some generall pardon. Now when the names of suche menne are knowen, thei make wisemen euer hereafter to haue them in suspitiõ.

iii The countrey where the man was borne, declares sometime his natural inclination, as if he were borne or brought vp emong the Tindale and Riddesdale men, he maie the soner be suspected.

Of

Of what trade he is, by what occupation he liueth. iiii.

Whether he be a gamster, an Alehouse haunter, or a companion among Ruffians. v.

Of what wealthe he is, and how he came by that whiche he hath, if he haue any. vi.

What apparell he weareth, or whether he loueth to goe gaie, or no. vii.

Of what nature he is, whether he bee hastie, heddie, or readie to picke quarells. viii.

What shiftes he hath made from tyme to tyme. ix.

What moueth hym to doe suche a hainous deede. x.

¶ *Places of confirmation, to proue whether he had power to doe suche a deede, or no.*

The grounde where the man was slaine, whether it was in the hye waie, in a wood, or betwene two hilles, or elswhere nigh vnto a hedge or secret place. i.

The tyme, whether it was earely in the morning, or late at Night. ii.

Whether he was there about that tyme, or no. iii.

Whether he ranne awaie after the deede was doen, or had any blood about him, or trembled, or stakerde, or was contrary in tellyng of his tale, and how he kept his countenance. iiii.

Hope to keepe his deeds secrete, by reason of the place, tyme, and secrete maner of doyng. v.

Witnesses examined of his beyng, either in this or that place. vi.

By comparyng of the strength of the Murtherer, with the other maunes weakenesse, armour with nakednesse, and stoutnesse with simplicitie. vii.

His confession. viii.

¶ *An example of an Oration iudiciall, to proue by coniectures, the knowledge of a notable and moste hainous offence, committed by a Soldiour.*

AS Nature hath euer abhorred Murder, and God in all ages moste terribly hath plagued bloodshedyng, so I truste your wisedomes (moste worthie Iudges) will speedely seeke the execution of this moste hatefull synne. And where as God reueleth to the sight of men, the knowledge of suche offen-

ces

ces by diuers likelihodes, and probable coniectures: I doubt not, but you beyng called of God to heare suche causes, will doe herein as reason shall require, and as this detestable offece shall moue you, vpon rehearsall of the matter. The man that is well known to be slaine, was a worthie Farmer, a good housekeper, a wealthie husbandman, one that trauailed muche in this worlde, meanyng vprightly in all his doynges, and therefore beloued emong al men, and lamented of many whe his death was knowne. This Soldiour beeyng desperate in his doynges, and liuyng by spoile all his life tyme, came newelie from the warres, whose handes hath been lately bathed in bloode, and now he keepeth this Countrey (where this Farmer was slaine) and hath been here for the space of [illegible] whole Moncthe together, and by all likelihoodes, he hath slaine this honest Farmer. For suche men fleshte vilaines, make small accompte for killing any one, and vnose it thei will without any mercie, when thei maie see their tyme. Yea, this wretche is byted for his beastly demeanour, and knowen of long time to be a strong theef. Neither had he escaped the daunger of the law, if the Kynges free pardon had not preuented the execution. His name declares his naughtie Nature, and his wicked liuyng hath made him famous. For who is he that heatyng of N. (the notable offendours name, might here bee rehersed) dooeth not thinke by and by, that he were like to doe suche a deede? Neither is he onely knowen vniuersally to be naught, but his soile also (where he was borne) giueth him to bee an euill man: consideryng he was bredde and brought vp emong a denne of Theeues, emõg the men of Tindale and Riddesdale, where pillage is good purchase, and Murderyng is coumpted manhoode. Occupation hath he none, nor yet any other honest meanes, whereby to maintaine hymselfe: and yet he liueth moste sumpteouslie. No greater gamester in a whole Countrey, no suche riotor, a notable whoremonger, a leude roister emong Ruffians, a notable waister, to daie full of money, within seuenight after not worthe a grote. There is no man that seeth hym, but will take hym for his apparell to be a gentleman. He hath his chaunge of suites, yea, he spareth not to goe in his Silkes and Uelues. A greate quareller & fraie maker, glad when he maie be at defiance with one or other,

be

hemade suche shiftes for money ere now: that I maruaile how he hath liued till this daie. And now beeyng at a lowe ebbe, and lothe to seme base in his state, thought to aduenture vpon this Farmer, and either to winne the Saddle, or els to lose the horse. And thus beyng so farre forward, waneyng no will to attempte this wicked deede, he sought by all meanes possible, conueniente opportunitie to compasse his desire. And waiting vnder a wood side, nigh vnto the high way, about fiue a clocke at night, he set vpon this Farmer, at what time he was comming homeward. For it appeareth not onely by his owne confession, that hee was there about the selfe same time, where this manne was slaine: but also there be menne that sawe him ride in great haste, about the selfe same time. And because God would haue this Murder to be knowne, looke I praie you, what blood he carieth aboute him, to beare witnesse against hym of his moste wicked deede. Againe, his owne confession dooethe plainely goe agaynste hym, for he is in so many tales, that he cannot tell what to saie. And often his colour changeth, his body shaketh, and his tõgue foltreth within his mouth. And suche menne as he bringeth in to beare witnesse with him, that he was at suche a place at the selfe same howre whē the Farmer was slaine: thei wil not be sworne for the very houre, but thei saie he was at suche a place within twoo howres after. Now Lorde, dooeth not this matter seme moste plaine vnto all men, especially seyng this deede was dooen suche a tyme, and in such a place, that if the deuill had not been his good lorde, the matter had neuer come to light. And who will not saie, that this caitife had little cause to feare, but rather power enough to dooe his wicked facte, seyng he is so sturdie and so strong, and the other so weake and vnweldie: yea, seyng this vilaine was armed, and the other man naked. Doubt you not (worthie Iudges) seyng suche notes of his former life, to declare his inward nature, and perteiuing such coniectures lawfully gathered vpon iust suspition: but that this wretched soldiour hath slaine this worthy Farmer. And therefore, I appeale for Iustice vnto your wisedomes, for the death of this innocent man, whose blood before God asketh iuste auengement. I doubt not but you remember the wordes of Salomon, who saieth: It is a greate synne to forgiue the wicked,

as it is euill to condemne the innocent: and as I call vnfeinedly for righteuous Iudgement, so I hope assuredly for iust execution. The persone accused beyng innocent of the crime that is laied to his charge, maie vse the selfsame places for his owne defence, the whiche his accuser vsed to proue him guilty.

¶ The interpretation of a lawe, otherwise called a state legall.

IN boultyng out the true meanyng of a Lawe, we must vse to search out the nature of the same, by definyng some one worde, or comparyng one Lawe with an other, iudgyng vpon good tryall, what is right, and what is wrong.

The partes

i. Definition.
ii. Contrary Lawes.
iii. Lawes made and the end of the lawmaker.
iiii. Ambiguitie, or doubtfulnesse.
v. Probation by thynges like.
vi. Chalengyng or refusing.

¶ Definition what it is

THen we vse to define a matter, when we cannot agree by the nature of some worde, the whiche we learne to know by askyng the question what it is. As for example. Wher one is apprehended for killing a man, we lay murder to his charg whervpon the accused persone, whē he graunteth the killing, and yet denieth it to be murder: we must streight after haue recourse to the definition, and aske what is murder, by definyng whereof, and comparyng the nature of the worde with his deede doen, we shall sone knowe whether he cōmitted murder, or manslaughter.

¶ Contrary Lawes.

IT often happeneth, that lawes seme to haue a certaine repugnantie, whereof emong many riseth muche contention, wheras if both the lawes were well weighed and considered, according to their circumstances, they would apere nothing contrary in matter, though in wordes they seme to dissent. Christ giueth warnyng, and chargeth his Disciples in the x. of Matth. that they preache not the glad tidynges of his commyng into the worlde, to the Gentiles, but to the Iewes

onely, vnto whom he was sent by his father. And yet after his resurrection, wee doe reade in the last of Matthewe, that he commaunded his disciples to go into all the whole world, and preach the glad tidinges of his passion, and raunsome, paied for all creatures liuyng. Now, though these two lawes seeme contrary, yet it is nothyng so. For, if the Iewes would haue receiued Christ, and acknowledged hym their Sauiour, vndoubtedly, they had been the onely children of God, vnto whom, the promise and couenaunt was made from the beginning. But because they refused their Sauiour, and crucified the Lord of glorie: Christ made the lawe generall, and called all men to life that would repent, promising saluation to all suche, as beleeued and were Baptised. So that the particuler lawe beyng now abrogated, must needes giue place to the superiour.

¶ Fower lessons to be obserued, where contrary Lawes are called in question.

¶ i. The inferior law, must giue place to the superior.
¶ ii. The lawe generall, must yeeld to the speciall.
¶ iii. Mans law, to Gods law.
¶ iiii. An olde law, to a new law.

THere bee lawes vttered by Christes owne mouth, the which if they be taken accordyng as they are spoken, seeme to containe great absurditie in them. And therfore, the minde of the lawe maker, must rather bee obserued, then the bare words taken only as they are spoken. Christ saieth in the fifth of Matthewe. If thy right eye be an offence to thee, plucke hym out, and cast hym awaie from thee. If one giue thee a blow of thy right cheeke, turne to him again thy left cheke. There be some Eunuches, that haue gelded themselues from the kingdome of Heauen. Goe and sell all that thou haste, and giue it to the poore. He that doeth not take vp his crosse and followe me, is not worthie of me. In all whiche sentences, there is no suche meanyng, as the bare wordes vttered seeme to yeeld. Pluckyng out of the eye, declares an auoiding of all euill occasions. Receiuing a blowe vpon the left cheeke, commendes vnto vs modestie, and pacience in aduersitie. Geldyng, signifieth a subduing of our affections, and tamyng the foule lust of pleasure vnto the will of

Math. 5.
Math. 19.
Math. 16.

reason. Goe and sell all: declares we should be liberall, and glad to parte with our goodes to the poore and needie. Bearyng the crosse betokeneth sufferaunce of all sorowes and miseries in this worlde. Now, to proue that the will of the law maker, is none other then I haue said: I maie vse the testimonies of other places in the Scripture, and compare them with these sentences, and so iudge by iust examination, and diligent search the true meanyng of the law maker.

¶ *Ambiguitie.*

Lawyers.

Sometymes a doubt is made vpon some worde or sentence, when it signifieth diuers thinges, or maie diuersly be taken, wherevpon ful oft ariseth muche contention. The Lawiers lacke no cases, to fill this parte ful of examples. For rather then faile, they will make doubtes oftentymes, where no doubt should be at all. Is his Lease long enough (quoth one:) yea sir, it is very long saied a poore Housbandman. Then (quoth he) let me alone with it, I will finde a hole in it I warrant thee. In all this talke I except alwaies the good Lawiers, and I maie wel spare them, for they are but a fewe.

¶ *Probation by thinges like.*

When there is no certaine Law by expresse wordes, vttered for some hainous offender: we may iudge the offence worthie death, by rehersall of some other Law, that soundeth much that waie. As thus. The Ciuill Law appointeth, that he shall be put in a Sacke, and cast in the Sea, that killeth his father: well, then he that killeth his mother, should by all reason in like sorte be ordered. It is lawfull to haue a Magistrate, therfore it lawfull to pleade matters before an officer. And thus, though the last cannot be proued by expresse words, yet the same is found lawfull by rehersall of the first.

¶ *Chalenging, or refusing.*

We vse this order, when we remoue our sutes from one Court to an other, as if a man should appele from the Common place, to the Chauncerie. Or if one should bee called by a wrong name, not to aunswere vnto it. Or if one refuse to aunswere in the Spirituall Courte, and appele to the Lorde Chauncellour.

¶ The

¶ The Oration of right or wrong, called otherwise the state Iuridiciall.

After a deede is wel knowne to be done, by some one person, we goe to the next and searche whether it be right or wrong. And that is, when the maner of doyng is examined, and the matter tried through reasoning, and much debating, whether it be wrongfully doen, or otherwise.

¶ The Diuision.

This state of right or wrong, is two waies deuided, whereof the one is, when the matter by the owne nature, is defended to be right, without any further seeking, called of the *Rhetoricians*, the state absolute.

The other (vsing little force or strength, to maintaine the matter) is, when outwarde helpe is sought, and bywaies vsed to purchase fauour, called otherwise the state assumptiue.

Places of confirmation for the first kinde, are vij.

j. Nature it selfe.
ij. Gods Law, and mans Law.
iij. Custome.
iiij. Equitie.
v. True dealing.
vj. Auncient examples.
vij. Couenauntes and deedes autentique.

Tullie in his most worthie Oration, made in behalf of *Milo*, declares that *Milo* slue *Clodius* moste lawfully, whom *Clodius* sought to haue slaine moste wickedly. For (quoth *Tullie*) if nature haue grafted this in man, if Lawe haue confirmed it, if necessitie haue taught it, if custome haue kept it, if equitie haue maintained it, if true dealing hath allowed it, if all common weales haue vsed it; if deedes auncient haue sealed this vp, that euery creature liuing should fence it selfe against outward violence: no man can thinke that *Milo* hath done wrong, in killing of *Clodius*, except you thinke, that when men meete with theeues, either thei must be slaine of thē, or els condemned of you.

¶ Places of confirmation for the seconde kinde, are iiij.

Graūtyng of the fault committed.
Blamyng euill compane for it.
Comparyng the fault, and declaryng that either thei must haue done that, or els haue done worse.
Shiftyng it from vs, and shewyng that we did it vpon commaundement.

Confessyng what it is.

COnfessyng of the faulte, is when the accused persone, graunteth his crime, and craueth pardon therevpon, leauyng to aske Justice, and leanyng wholly vnto mercie.

¶ *Confession of the fault vsed two maner of waies.*

The diuisiō.

THE first is, when one accuseth hymself, that he did it not willingly, but vnwares, and by chaunce.

The seconde is, when he asketh pardon for the faulte done, considering his seruice to the Commonweale, deedes heretofore done, promisyng amendement of his former euill deede: the which wordes would not be vsed before a Judge, but before a King, or Generall of an Armie. For the Judges must giue sentence according to the Law: the King maie forgiue, as aucthour of the Lawe, and hauyng power in his hande, maie doe as he shall thinke best.

Blamyng other for the fault done, is when we saie, that the accused person, would neuer haue done such a deed, if other against whom also, this accusation is intented, had not been euill men, and giuen iust cause of suche a wicked deede.

Blamyng other, how it is saied.

Comparing the fault.

Comparing the fault is when we saie, that by slaying an euill man, wee haue done a good deede, cutting awaie the corrupt and rotten member, for preseruation of the whole body. Or thus: some set a whole toune on fire, because their enemies should haue none aduauntage by it. The *Saguntines*, beyng tributarie to the Romaines, slee their owne children, burnt their goodes, and fired their bodies, because thei would not be subiect to that cruel *Hanniball*, and lose their allegiaunce, due to the Romaines.

Saguntines.

Shifting the fault frō vs.

Shifting it from vs, is when wee saie that if other had not set vs on, we would neuer haue attempted such an enterprise. As often tymes the Souldiour saieth, his Captaines biddyng was his enforcement: the seruaunt thinketh his maisters commaundement, to be a sufficient defence for his discharge.

¶ The

¶ The seconde Booke.

NOw that I haue hetherto set forthe, what *Rhetorique* is, whereunto euery Oratour is moste bounde, what the cauſes bee, bothe in their nature and alſo by number, that comprehende euery matter, and what places ſerue to cõtaine euery cauſe: I thinke it is moſte meete, after the knowledge of al theſe, to frame an Oracion accordingly, and to ſhewe at large, by partes of euery Oration (but ſpecially ſuche as are vſed in Iudgement) that vnto euery cauſe, apt partes maie euermore be added. For euery matter hath a diuers beginnyng, neithet al controuerſies or matters of weight, ſhould alwaies after one ſorte be rehearſed, nor like reaſons vſed, nor one kinde of mouyng affections, occupied before al men, and in euery matter. And therefore, whereas I haue briefly ſpoken of them before, I will now largely declare them, and ſhewe the vſe of them in euery matter, that cometh in debate, and is needfull through reaſon to be diſcuſſed.

¶ *An enteraunce, two waies deuided.*

THE firſt is called a plaine beginning, when the hearer is made apt to giue good eare out of hande, to that whiche ſhall followe. A beginning what it is.

The ſeconde is a priuie twining, or cloſe creeping in, to win fauour with muche circumſtaunce, called inſinuation. Inſinuation

For in all matters that man take in hande, this conſideration ought firſt to be had, that we firſt diligently expend the cauſe, before we go through with it, that we maie be aſſured whether it be lawfull or otherwiſe. And not onely this, but alſo wee muſt aduiſedly marke the men, before whom wee ſpeake, the men againſt whom we ſpeake, and al the circumſtaunces which belong vnto the matter. If the matter be honeſt, godly, and ſuch as of right ought to be wel liked, we maie vſe an open beginning, and wil the hearers to reioyce, and ſo go through with our parte. If the cauſe be lothſome, or ſuche as will not be well borne with all, but needeth much helpe and fauour of the heaters: it ſhalbe the ſpeakers part priuely to get fauour, and by hũble talk to win their good willes. Firſt, requiryng them to giue hym the hearyng, and next, not ſtreightly to giue iudgement, but with mercie to mitigate all ri-

gour of the Lawe. Or in a complaint made, whiche the counsell shall greuously stomacke, to exaggerate it the more, if we see iust cause to set it forwarde. And whereas many often tymes are suspecte to speake thynges of malice, or for hope of gaine, or els for a set purpose, as who should saie, this I can do: the wisest will euer more cleare themselues from all suche offences, and neuer giue any token so muche as in them lieth, of any light suspition.

In accusing any person, it is best to heape all his faultes together, and whereas any thing seemeth to make for him, to extenuate the same to the vttermost. In defending any person, it is wisedome to rehearse all his vertues first and formoste, and with asmuch arte as maie be, to wipe awaie such faultes as were laied to his charge. And before al thinges, this would be well marked, that whensoeuer we shal largely talk of any matter, we alwaies so inuent and finde out our first entrauce in the cause, that the same be for euer taken, euen from the nature and bowelles thereof, that all thinges which shal first be spoken, maie seeme to agree with the matter, and not made as a shippe mans hose to serue for euery legge. Now, whereas any long talke is vsed, the beginning thereof is either taken of the matter self, or els of the persons that are there present, or els of them against whom the action is intended. And because the winning of victorie resteth in three pointes.

The thinges most meete for euery Oratour.

First, in apt teaching the hearers what the matter is, next in getting them to giue good eare, and thirdly in winning their fauore We shall make them vnderstande the matter easely, if first of all we begin, to expounde it plainly and in briefe wordes, setting out the meaning, make them harke to our sayinges. And by no meanes better shall the standers by knowe what we saie, and carie awaie that which they heare, then if at the first we couch together, the whole course of our tale in as small roome as wee can, either by defining the nature and substaunce of our mateer, or els by diuiding it in an apt order, so that neither the hearers be troubled, with confounding of matter, and heaping one thing in an others necke, nor yet their memorie dulled with ouerthwart rehearsall, and disorderly telling of our tale. Wee shall make the people attentiue, and glad to heare vs, if we will promise them to speake of weightie matters, of wholsome doctrine, such as they haue here-

To make the hearers to vnderstande the matter.

To make hearers attentiue.

tofore

tokoze wanted: yea, if we promise to tel them thinges concerning either their own profite, or th'aduauncement of their countrie, no doubte we shal haue their diligent hearers. Or els if they like not to heare weightie affaires, we may promise the straunge newes, and perswade them we will make them laugh, and think you not that they will rather heare a foolish tale, then a wise and wholsome counsaill? *Demosthenes* therefore, seing at a time the fondnesse of the people to be suche, that he could not obtaine of them, to heare him speake his minde in an earnest cause, concerning the wealth of his Countrey, required them to take, and he would tell them a tale of Robin Hood. Whereat they al staied, and longed to know what that should be. He bega streight to tel them, of one that had sold his Asse to an other man, whereupon they both went forth to the next Market toune, hauing with them the said Asse. And the weather being somewhat hot, the first owner which had now sold his Asse, went of that side the Asse whiche kept him best from the heate. The other being now the owner & in full possession, would not suffer that, but required him to giue place, and suffer hym to take the best cõmodity of his own Asse that he could haue, whereat the other answered and said: nay by sainct Marie sir you serue me not so, I sold you the Asse, but I solde you not the shadowe of the Asse, & therfore pick you hence. When the people heard this, they laughed apace, and likte it very wel. Whervpon *Demosthenes* hauing won them together by this mery toye, rebuked their follie, that were so slack to heare good things, and so redie to here a tale of a Tub, and thus hauing them attentiue, perswaded with thẽ to heare him in matters of great importaunce, ẏ which otherwise he could neuer haue done, if he had not takẽ this way w̃ him. *Demosthenes tale of the Asses shadowe.*

Wee shall get the good willes of our hearers fower maner of waies, either beginning to speake of our selues, or els of our aduersaries, or els of the people and companie present, or last of all, if we begin of the matter it self, and so goe through with it. Wee shall get fauour for our owne sakes, if we shall modestly set forth our bounden dueties, and declare our seruice done, without al suspition of vaunting, either to the common weale, as in seruing either in the warres abroade, or els in bearing some office at home, concerning the trãquilitie of our coũtrie, or in helping our frẽds *To get the hearers good will.*

kinsfolkes, and poore neighbours, to declare our goodnesse done heretofore towardes them: and lastly, if wee shewe without all ostentation, aswell our good willes towardes the Iudges there, as also pleasures done for them in tymes past to the vttermost of our power. And if any thyng seeme to let our cause by any misreporte, or euill behauiour of our partes heretofore: best it were in most humble wise to seeke fauour, and sleightly to auoyd all such offences laied to our charge.

Wee shall get fauour by speakyng of our aduersaries, if wee shall make such reporte of them, that the hearers shall either hate to heare them, or vtterly ennie them, or els altogether despise them. Wee shall some make our aduersaries to bee lothed, if wee shew and set forth some naughtie deede of theirs, and declare how cruelly, how vily, and how malicyously they haue vsed other men heretofore.

We shall make them to be enuied, if we repoyte vnto the Iudges, that thei beare themselues hault, and stoute vpon their wealthie freendes, and oppresse poore men by might, not regardyng their honestie, but seeking alwaies by hooke and crooke, to robbe poore men of their Farmes, Leases, and money. And by the way, declare some one thing that they haue done, whiche honest eares would scant abide to heare.

We shall make them to bee set naught by, if we declare what fulles they are, how vnthriftely they liue, how they doe nothing from daie to daie, but eate, drinke, and sleepe, rather seking to liue like beastes, then minding to liue like men, either in profityng their countrie, or in tendering their own commoditie, as by right they ought to doe.

Wee shall get good will, by speaking of the Iudges and hearers: if wee shall commende their worthie doynges, and praise their iust dealyng, and faithfull execution of the Lawe, and tell them in what estimation the whole countrey hath them, for their vpright iudgyng and determinyng of matters, and therefore in this cause needes must it be, that thei must aunswere their former doynges, and iudge so of this matter, as all good men haue opinion they will doe.

We shall finde fauour by speakyng of the matter, if in handling

ling our owne cause, we commende it accordingly, and dispraise the attempt of our aduersary, extenuatyng all his chiefe purposes, so muche as shall be necessarie.

Now resteth for me to speake of the other parte of Enterasse into an Oration, whiche is called a close, or priuie gettyng of fauour when the cause is daungerous, and cannot easely bee heard without displeasure.

A priuie beginnyng, or creepyng in otherwise called Insinuation, must then, and not els be vsed, when the Iudge is greeued with vs, and our cause hated of the hearers. Insinuation

The cause self oftentimes is not liked for three diuers causes, if either the matter self be vnhoneste, and not meete to bee vttered before an audience, or els if the Iudge himself by a former tale be perswaded to take parte against vs, or last if at that tyme wee are forced to speake, when the Iudge is wearied with hearing of other. For the Iudge himself beyng wearied by hearing, will bee much more greeued if any thing be spokē either ouermuch, or els against his liking. Yea who seeth not that a wearied man wil sone mislike a right good matter? If the matter bee so hainous that it can not bee hearde without offence, (as if I should take a mans parte, who were generally hated) wisedome were to let him goe, and some other whom all men liked: or if the cause were thought not honest, to take some other in steede thereof whiche were better liked, till they were better prepared to heare the other: so that euermore nothyng should bee spoken at the first, but that whiche might please the Iudge, and not to be acknowne once to thinke of that, whiche yet we minde most of all to perswade. Therefore, when the hearers are somewhat calmed, we maie enter by little and little into the matter, and saie that those thinges, whiche our aduersary doeth mislike in the person accused, we also doe mislike the same. And when the hearers are thus wonne, wee maie saie that all which was saied nothing toucheth vs, and that we minde to speake nothing at al against our aduersaries, neither this waie nor that waie. Neither were it wisedome openly to speake against them, whiche are generally well esteemed and taken for honest men. And yet it were not amisse for the furtheraunce of our owne causes, closely to speake our fantasie, and so, streight to aulter

their hearts. Yea, and to tell the Judges the like in a like matter, that such and such iudgement hath been giuen: And therefore at this time, considering the same case, and the same necessitie, like iudgement is looked for. But if the aduersarie haue so told his tale, that the Judge is wholly bent to giue sentence with him, and that it is well knowne, vnto what reasons the Judge moste leaned, and was perswaded: we maie first promise to weake that, which the aduersarie hath made most strong for himself, and confute that parte, which the hearers did most estreme, and best of all like. Or els we maie take aduauntage, of some part of our aduersaries tale, and talke of that first, which he spake last: or els begin so, as though wee doubted what were best first to speake, or to what parte it were moste reason, first of all to aunswere, wondering and takyng God to witnesse, at the straungenesse of his report, and confirmation of his cause. For when the standers by, perceiue that the aunswere (who the aduersaries thought in their minde, was wholly abashed) feareth so little the obiections of his aduersarie, and is readie to aunswere *Ab omnia quare*, with a bolde countenaunce: They will thinke that they themselues, rather gaue rashe credite, and were ouerlight in beleeuing the first tale: then that he, which now aunswereth in his owne cause, speaketh without ground, or presumeth vpon a stomack to speake for himself, without iust consideration.

But if the time be so spent, and the tale so long in telling that all men be almost wered to heare any more: then we must make promise at the first to be very shorte, and to lappe vp our matter in fewe wordes.

Mirth making good at the beginnyng.

And if time maie so serue, it were good when men be wearied to make them somwhat mery, and to begin with some pleasaunt tale, to take an occasion to iest wittely, vpon some thing then presently done.

Straunge thinges sometime needful to be tolde at the first.

Or if the time will not serue for pleasaunt tales, it were good to tell some straunge thyng, some terrible wonder, that they all maie quake at the onely hearyng of the same. For, like as when a mans stomarke is full, and can brooke no more meate, he maie stirre his appetite, either by some Tarte sawce, or els quicken it somewhat by some sweete dishe: Euen so when the audience is

wearied

wearied with weightie affaires, some strange wonders maie call vp their spirites, or els some merie tale maie cheare their heauie lookes.

And assuredly, it is no small cunnyng to moue the hearts of men, either to mirth, or sadnesse: for he that hath suche skill, shall not lightly faile of his purpose, what soeuer matter he taketh in hande.

Thus haue I taught what an enterasice is, and how it should bee vsed. Notwithstandyng, I thinke it not amisse, often to rehearse this one point, that euermore the beginnyng be not ouermuche laboured, nor curiously made, but rather apt to the purpose, seeming vpon present occasion, euermore to take place, and so to bee deuised, as though wee speake altogether, without any greate studie, framing rather our tale to good reason, then our tongue to vaine painting of the matter.

In all which discourse, whereas I haue framed all the lessons and euery enterance properly, to serue for pleading at the barre: yet assuredly, many of them maie well helpe those, that preache Gods truth, & exhorte men in open assemblies to vpright dealing. Enterances apt to the purpose.

And no doubt, many of them haue much neede to knowe this Arte, that the rather their tale maie hang together, whereas oftentimes they beginne as much from the matter, as it is betwixt Douer and Barwike, whereat some take pitie, and many for wearinesse can scant abide their beginnyng, it is so long or they speake any thing to the purpose. Therefore, the learned Clarkes of this our tyme, haue thought it good, that all Preachers should take their beginnyng, vppon the occasion of suche matter, as is there written, declaring why and wherefore, and vppon what consideration suche wordes were in those daies so spoken, that the reason giuen of suche talke then vttered, might serue well to beginne their Sermon. Or els to gather some seuerall sentence at the first, whiche breefly comprehended the whole matter following, or els to beginne with some apt similitude, example, or wittie saying. Or lastly, to declare what went before, and so to shewe that whiche followeth after. Yea, sometymes to beginne lamentablie, with an vnfained bewayling of sinne, and a terrible declaryng of Gods threates: Sometymes, to take occasion of Enterances apt for Preachers.

a matter newly done, or of the companie there present, so that all waies the beginning be aunswerable to the matter folowing.

Of Narration.

After the preface and first Enterance, the matter must be opened, and euery thyng liuely tolde, that the hearers maie fully perceiue what we goe about, now in reportyng an act done, or vtteryng the state of a controuersie, we must vse these lessons, wherof the first is to be short, the next to bee plaine, and the third is to speake likely, and with reason, that the hearers maie remember, vnderstand, and beleeue the rather suche thinges as shall be saied.

Narration.
i. Bricfe.
ij. Plaine.
iij. Probable

And first whereas wee should bee shorte in tellyng the matter as it lieth, the best is to speake no more then needes we must, not rauyng it from the bottome, or tellyng bytales such as rude people full oft doe, nor yet touching euery pointe, but tellyng the whole in a grosse somme. And where as many matters shall neither harme vs, nor yet doe vs good beyng brought in, and reported by vs: it were well done not to medle with them at al, nor yet twise to tell one thing, or reporte that which is odiouy to be tolde again. Notwithstanding this one thing would be wel cõsidered, that in seking to be short we be not obscure. And therfore to make our matter plaine, that all maie vnderstand it, the best were first and formest to tell euery thing in order so much as is needful, obseruing both the tyme, the place, the maner of doing, and the circumstances therevnto belonging. Wherein good heed would be had that nothing be doubtedly spoken, which maie haue a double meanyng, nor yet any thing vttered that maie make asmuche against vs as with vs, but that all our wordes runne to confirme wholly our matter. And surely if ỹ matter be not so plainly told that all maie vnderstande it, we shall doe little good in the rest of our reporte. For in other partes of the Oration if we be somwhat darke, it is the lesse harme, wee maie bee more plaine in an other place. But if the Narration, or substaunce of the tale be not well perceiued, the whole Oratiõ besides is darkened altogether. For to what ende should wee goe about to proue that, whiche the hearers knowe not what it is? Neither can wee haue any libertie to tell our tale againe after we haue once tolde it, but must streight goe

Breuitie, how it might be vsed.

Plainesse, how it might be vsed.

goe forthe and confirme that whiche we haue saied, how soeuer it is. Therefore the reportyng of our tale, maie sone appere plain if wee first expresse our minde in plaine wordes, and not seeke these roperipe termes, whiche betraie rather a foole, then commende a wise man: and againe, if we orderly obserue circumstaunces, and tell one thyng after an other, from tyme to tyme, not tumblyng one tale in an others necke, tellyng halfe a tale, and so leauyng it rawe, hackyng and hemmyng, as though our wittes and our senses were a woll gathering. Neither should we suffer our tongue, to run before our witte, but with muche warenesse, set forthe our matter, and speake our minde euermore with iudgement.

Wee shall make our sayinges appere likely, and probable: if we speake directly as the cause requireth, if wee shewe the verie purpose of all the deuise, and frame our inuention, accordyng as wee shall thinke them moste willyng to allowe it, that haue the hearyng of it. Probalitie how it maie be vsed.

The Narration reported in matters of iudgement, shall seme to stand with reason, if we make our talk to agree with the place, tyme, thyng, and person, if wee shall shewe that whatsoeuer wee saie, the same by all likelihoodes is true, if our coniectures, tokens, reasons, and argumentes bee suche that neither in them, there appere any fablyng, nor yet that any thyng was spoken, whiche might of right otherwise be taken, and that we not onely speake this, but that diuers other of good credite wil stande with vs in defence of the same, all which reportyng maie sone be liked, and the tale so tolde, maie be thought very reasonable. Yea, wee shall make our doinges seeme reasonable, if we frame our worke to natures will, and seeke none other meanes but suche onely, as the honest and wise haue euer vsed and allowed, bringing in and blamyng the euill alwaies, for suche faultes chiefly, whereunto they moste of al are like to be subiect, as to accuse a spende all, of theft: a whoremonger, of adulterie: a rash quareller, of mãslaughter: and so of other. Sometymes it is good and profitable, to be merie and pleasaunt, in reportyng a matter, against some maner of man, and in some cause. For, neither against all men that offende, nor yet against all matters, should the wittie alwaies vse iesting. And now, for those that shall tel their minde, in the other Narration in iudgemt.

kindes

Narration in praysing and counsell giuing.

kindes of Oratorie, as in the kinde Demonstratiue, Deliberatiue, in exhortyng or perswading: the learned haue thought meet that they must also call, the whole somme of their matter to one point, that the rather the hearers maie better perceiue, whereat they leuell all their reasons. As if a Clarke doe take in hande to declare Gods hest, he will after his enteraunce, tell what thyng is chiefly purposed in that place, and next after, shewe other thinges annexed therevnto, whereby not onely the hearers maie get greate learnyng, and take muche profite of his doctrine: but he himself maie know the better what to saie, what order to vse, and when to make an ende.

Preachers what order they vse.

Some do vse after the litterall sense, to gather a misticall vnderstandyng, and to expounde the sayinges spiritually, makyng their Narration altogether of thinges heauenly. Some rehearsing a text particularly spoken, applie the same generally vnto al states, enlargyng the Narration moste Godly, by comparyng wordes long agoe spoken, with thynges and matters that are presently done. Notwithstandyng, the auncient fathers, because they did onely expounde the Scriptures for the most parte, made no artificiall Narration, but vsed to followe suche order, as the plaine text gaue them. So that if euery sentence were plainly opened to the hearers, they went not muche farther, sauyng that when any worde gaue them occasion to speake of some vice, they would largely saie their minde in that behalf: as *Chrisostome* and *Basile* haue done with other.

The ware marking, and heedie obseruation of tyme, place, and person, maie teache all men (that bee not past teachyng) how to frame their Narration in all controuersies, that are called in question, and therefore, when present occasion shall giue good instruction, what neede more lessons? And especially, seing Nature teacheth what is comely, and what is not comely for all tymes.

Yea, what tell I now of suche lessons, seyng GOD hath raised suche worthie Preachers in this our tyme, that their Godly and learned doynges, maie bee a moste iuste example for all other to followe: aswell for their liuyng, as for their learnyng: I feare me, the preceptes be more in number, then will bee well kept, or followed this yeare.

Of

¶ Of Deuision.

After our tale is tolde, and the hearers haue wel learned what wee meane, the next is to repoꝛte wherein the aduerſarie and wee can not agree, and what it is, wherein wee doe agree. And then to parte out ſuche principall pointes, whereof wee purpoſe fully to debate, and laie them out to bee knowne: that the hearers maie plainly ſee, what wee will ſaie, and perceiue at a woꝛde the ſubſtaunce of our meanyng. Now, *Tullie* would not haue a deuiſion to be made, of, oꝛ aboue thꝛee partes at the moſte, noꝛ yet leſſe then thꝛee neither, if neede ſo require. Foꝛ if we haue thꝛee chiefe groundes, whereupon to reſt, applying all our argumentes thereunto, we ſhal both haue matter enough to ſpeake of, the heavers ſhall with eaſe vnderſtande our meanyng, and the whole Oꝛation ſhall ſone bee at an ende. Notwithſtandyng, this leſſon muſt not ſo curiouſly bee kept, as though it were ſinne to make the deuiſion of fowꝛ, oꝛ fiue partes: but it was ſpoken foꝛ this end, that the deuiſiō ſhould be made of as fewe as maie be poſſible, that men maie the better carie it awaie, and the repoꝛter with moꝛe eaſe, maie remember what he hath to ſaie. Now in pꝛaiſing, oꝛ diſpꝛaiſing, in perſwading, oꝛ diſſwading, deuiſions muſt alſo be vſed. As if one would enueigh againſt thoſe women, that will not giue their owne childꝛen ſucke, he might vſe this deuiſion. Where as women commonly put their childꝛen foꝛth to nurſing, I will pꝛoue, that it is bothe againſt the lawe of Nature, and alſo againſt Gods holy will: againe I will ſhewe that it is harmefull, both foꝛ the childes bodie, and alſo foꝛ his witte: laſtlie I will pꝛoue that the mother ſelf, falleth into muche ſickneſſe thereby.

Deuiſion of thꝛee partes at the moſt.

Womn reduked that nurſe not their owne childꝛen.

Firſt, Nature giueth milke to the woman, foꝛ none other ende but that ſhe ſhould beſtow it vpon her childe. And we ſee beaſtes fæde their pongones, and why ſhould not women? God alſo commaunded all women, to bꝛing vp their childꝛen.

Againe, the childꝛens bodies ſhall be ſo affected, as the milke is whiche they receiue. Now, if the Nurſe bee of an euill complection, oꝛ haue ſome hid diſeaſe, the childe ſucking of her bꝛeaſt, muſt needes take parte with her. And if that bee true, whiche the learned doe ſaie, that the temperature of the minde followes

the

the constitution of the bodie, needes must it bee, that if the Nurse be of a naughtie nature, the childe must take thereafter. But if it bee, the Nurse bee of a good complexion, of an honest behauiour (whereas contrarywise, Maidens that haue made a scape, are commonly called to be Nurses) yet can it not be, but that the mothers milke should be muche more natural for the childe, then the milke of a straunger. As by experience, let a man bee long vsed to one kinde of drinke, if the same man chaunge his ayre, and his drinke, he is like to mislike it. Lastly, for the mothers, how are they troubled with sore brestes, besides other diseases that happen through plentie of milke, the whiche Phisitions can tel, and women full oft haue felt.

Likewise in speakyng of fastyng, I might vse this diuision. First, it is Godly to faste, because the spirite is more free, and apter for a good woorke. Againe, it is wholsome, because thereby euill humours are waisted, and many diseases either clerely put awaie, or muche abated of their tirannie. Lastly, it is profitable, because men spende lesse money, the lesse banquetyng that they vse. Therefore, if men loue either to be wise, Godly, healthfull, or wealthie, let them vse fastyng, and forbeare excesse.

Now vpon a deuision, there might also be made a subdeuision, as where I saie it is Godly to fast, I might deuide Godlinesse into the hearyng of Gods woorde, into prayying deuoutly, and charitable dealyng with all the woorlde.

Againe, speakyng of health, I might saie that the whole body is not onely more lustie with moderate fastyng, but also more apt for all assaies. The learned man studieth better when he fasteth, then when he is ful. The counselerheareth causes with lesse pain beyng emptie, then he shalbe able after a full gorge.

Againe, whereas the fiue senses bring vs to the knowledge of many thinges: the more apt that euery one is, the more pleasure they bring euer with them. The eyes see more clerely, the eares heare more quickly, the tongue rowleth more roundly, and tasteth things better, our feeling is more perfite: and the nose smelleth euill sauours the soner.

Philosophie deuided. Philosophie is deuided, into the knowledge of thinges naturall, thinges morall, and into that arte, whiche by reason findeth out

out the truth, cõmonly called *Logique*. Now, of these three partes of Philosophie, I might make other three subdiuisions, and largly set them out. But these maie suffice for this tyme.

Of Propositions.

Quintilian willeth, that straight and immediatly after the Narration, there should also be vsed suche sentences as might be full of pith, and containe in them the substance of muche matter, the rather that the hearers maie be stirred vpon the only report of some sentencious saying, or weightie text in the Lawe. As in speaking largely against extortion, one might after his reasons applied to the purpose, bring in a pithie and sentencious propositiõ: as thus. Those handes are euill that scratch out the eyes: and what other doe they that by force robbe their Christian brethren? Woe bee to that Realme, where might out goeth right. Or thus. When rage doeth rule, and reason doeth waite, what good man can hope to liue long in rest. Also an act of a Realme, maie well serue to make a proposition. As thus. The Law is plaine: that man shall die as an offender, whatsoeuer he be that breaketh vp an other mans house, and seeketh by spoyle to vndoe his neighbour. Now here is no man that doubteth, but that thou hast done this deede, therefore what needes any more, but that thou must suffer according to the Law? In deuiding a matter, Propositions are vsed and orderly applied for the better setting forth of the cause. As if I should speake of thankfulnesse, I might first shew what is thãkfulnesse, next how needfull it is, and last how commendable and profitable it is vniuersally: Thankfulnesse is a kinde of remmembring good will shewed, and an earnest desire to requite the same. Without thãkfulnesse no man would doe for an other. The brute beastes haue these properties, and therefore man can not want them, without his great rebuke. Some propositions are plaine spoken, without any cause or reason added thervnto. As thus. I haue charged this man with felonie, as you haue heard, but he denieth it, therefore iudge you it I praie you. Sometymes a cause added, after the aledging of a proposition. As thus, I haue accused this man of felonie, because he tooke my purse by the hye waie side, and therefore I call for Iustice. The propositions might be gathered, next

Thankfulnesse, what it is.

Deuision of propositions

and immediatly after the rehearsall of any cause, and beautifie muche the matter, being either alledged with the cause annexed, or els being plainly spoken, without giuing any reason at all.

¶ *Of confirmation of matters in iudgement.*

When we haue declared the cheef pointes, whereunto we purpose to referre all our reasons, wee must heape matter, and finde out argumentes to confirme the same to the vttermoste of our power, making first the strongest reasons that wee can, and next after, gathering all the probable causes together, that being in one heape, they maie seeme strong and of great waight. And whatsoeuer the aduersarie hath said against vs, to answere thereunto as tyme and place maie best serue. That if his reasons bee light, and more good maie bee done in confuting his, then in confirming our owne: it were best of all to set vpon him, and put awaie by Arte, all that he hath fondly saied without wit. For proouing the matter, and searching out the substance or nature of the cause, the places of *Logique* must helpe to fett it forwarde. But when the person shall bee touched, and not the matter, wee must seeke els where, and gather these places together.

Causes of confirmation two waies vsed.

- i. The name.
- ii. The maner of liuing.
- iii. Of what house he is, of what Countrey, and of what peres.
- iiii. The wealth of the man.
- v. His behauiour or daiely enuring with thinges.
- vi. What Nature he hath.
- vii. Wherevnto he is most giuen.
- viii. What he purposeth from tyme to tyme.
- ix. What he hath done heretofore.
- x. What hath befalne vnto him heretofore.
- xi. What he hath confessed, or what he hath to saie for himself.

In well examining of all these matters muche maie be saied, and great likelihoodes maie bee gathered either to or fro, the whiche places I vsed heretofore, when I speake of matters in Iudgement against the accused Soldiour. Now in trying the troth,

troth, by reasons gathered of the matter: we must first mark what was done at that time by the suspected person, when suche and suche offences were committed. Yea, what he did before this act was done. Againe, the tyme must be marked, the place, the maner of doyng, and what harte he bare him. As the opportunitie of doyng, and the power he had to doe this deede. The which all set together shall either acquit him, or finde him giltie. These arguments serue to confirme a matter in iudgement, for any hainous offence. But in the other causes whiche are occupied, either in praising, or dispraising, in perswading, or disswading, the places of confirmation be such as are before rehearsed, as when we commende a thing, to proue it thus.

Honest. Profitable. Easie. Necessarie. } to be done.

And so of other in like maner, or els to vse in steed of these the places of *Logique*. Therefore when we goe about to confirme any cause, wee maie gather these groundes aboue rehearsed, and euen as the case requireth, so frame our reasons. In confuting of causes the like maie bee had, as we vsed to proue: if we take the contrary of the same. For as thinges are alledged, so thei maie be wested, and as houses are builded, so they be ouerthrowen. What though many coniectures bee gathered, and diuers matters framed to ouerthrowe the defendant: yet wit maie finde out bywaies to escape, and such shiftes maie be made, either in auoiding the daunger by plaine deniall, or els by obiections, and rebounding againe of reasons made, that small harme shall turne to the accused person, though the presumptions of his offence bee greate, and bee thought by good reason to be faultie. The places of *Logique* as I saied, can not bee spared for the confirmation of any cause. For who is he that in confirmyng a matter, will not knowe the nature of it, the the cause of it, effect of it, what is agreeing therevnto, what likenesse there is betwixt that and the other thinges, what examples maie be vsed, what is contrary, and what can be saied against it. Therfore I wish that euery man should desire, & seeke to haue his *Logique* perfit, before he

Confutation

Places of Logique moit needfull.

looke to profite in *Rhetorique*, conſiderynge the grounde and confirmation of cauſes, is for the moſt part gathered out of *Logique*.

¶ The Concluſion.

Concluſion, what it is.

A Concluſion, is the handſomely lappynge vp together, and breefe heapinge of all that which was ſaied before, ſtirring the hearers by large vtterance, and plentifull gathering of good matter, either the one waie or the other.

Concluſion of two ſortes

There are two partes of a concluſion, the one reſteth in gatherynge together breefly, al ſuch arguments as were before rehearſed, reportynge the ſomme of them in as fewe wordes as can bee, and yet after ſuche a ſorte, that muche varietie be vſed, both when the rehearſall is, as alſo after the matter is fullie reported. For if the repetition ſhould be naked, and onely ſet forth in plaine wordes, without any chaunge of ſpeeche, or ſhift of *Rhetorique*, neither ſhould the hearers take pleaſure, nor yet the matter take effect. Therefore, when the Orator ſhall touch any place, whiche maie giue iuſt cauſe to make an exclamation, and ſtirre the hearers to be ſorie, to be glad, or to be offended: it is neceſſarie to vſe Arte to the vttermoſt. Or when we ſhall come to the repeating of an hainous act, and the maner thereof: he maie ſet the Iudges on fire, & heate them earneſtly againſt the wicked offender. Thus in repeatyng, Arte maie be vſed, and next with the onely rehearſall, matters maie be handſomely gathered vp together. The other part of a concluſion, reſteth either in augmentyng and vehemently enlargyng that, whiche before was in fewe wordes ſpoken to ſett the Iudge or hearers in a heate: or els to mittigate, and aſſwage diſpleaſure conceiued with much lamentyng of the matter, and mouyng them thereby the rather to ſhewe mercie. Amplification is of twoo ſortes, whereof I will ſpeake more at large in the next chapter. The one reſteth in wordes, the other in matter. Such wordes muſt be vſed as be of great weight, wherein either is ſome Metaphore, or els ſome large vnderſtanding is conteined. Yea, wordes that fill the mouth and haue a ſound with them, ſet forth a matter very well. And ſometymes wordes twiſe ſpoken, make the matter appere greater.

Againe, when we firſt ſpeake our minde in lowe wordes, and after

after vse weightier, the fault likewise seemeth the greater. As when one had killed a Gentleman, thus might an other Amplifie his mynde. For one slaue to strike an other, were worthie of punishment, but what deserueth that wretche, whiche not onely striketh a man, but striketh a Gentleman, and not onely striketh a Gentleman, but cowardly killeth a Gentleman, not giuing him one wounde, but giuyng him twentie. To kill any man in suche sorte deserueth death, but what saie you of him, that not onely killeth hym so, but also hangeth hym moste spitefully vppon a tree. And yet not content with that, but scourgeth him and mangleth him when he is dead, & last of all maketh a iest of his most naughtie deede, leauyng a writing there about the dead mans necke. Now then, seeing his crueltie is suche, that the onely killing can not content his deuilishe deede, and most deadly malice: I aske it for Gods loue, and in the waie of Justice, that this wicked deuill maie suffer worthie death, and bee punished to the example of all other. Amplifiyng of the matter consisteth in heaping and enlarging of those places, which serueth for confirmation of a matter. As the definition, the cause, the consequent, the contrary, the example, and suche other.

Againe, amplification maie be vsed when wee make the lawe to speake, the dead person to make his complaint, the Countrey to crie out of suche a deede. As if some worthie man were cast awaie, to make the Countrey saie thus: if England could speake, would she not make such and such complaintes? If the walles of such a Citie or toune had a tongue, would thei not talke thus and thus? And to be short, al suche thinges should be vsed, to make the cause seeme greate, whiche concerne God, to common weale, or the Lawe of Nature. For if any of these three bee hindered, wee haue a large feelde to walke in. In praysing or dispraysing, wee must exaggerate those places towardes the ende, whiche make men wonder at the straungenesse of any thing. In perswadyng or dissuading the rehearsall of commodities, and heaping of examples together increase muche the matter. It were a great labour to tell all the commodities, and all the properties whiche belong vnto the conclusion. For suche art maie be vsed in this behalfe, that though the cause bee very euill, yet a wittie man maie

get the ouerhande, if he be cunning in his faculti̇e.

Athenians forbad conclusions.

The *Athenians* therefore did straightly forbidd by a Lawe, to vse any conclusion of the cause, or any enterance of the matter to winne fauour. *Cicero* did herein so excell, that lightly he gotte the victorie in all matters that euer he tooke in hande. Therfore as iust praise ariseth by this parte, so I doubt not but the wittiest will take most paines in this behalfe, and the honest for euer will vse the defence of most honest matters. Weapons maie be abused for murder, and yet weapons are onely ordeined for safegard.

¶ *Of the figure Amplification.*

Amplificatiō

AMong all the figures of *Rhetorique*, there is no one that so muche helpeth forward an oration, and beautifieth the same with suche delightfull ornamentes, as doeth amplification. For if either wee purpose so make our tale appeare vehement, to seme pleasaunt, or to be well stored with copie: needes must it be that here we seeke helpe, where helpe cheefly is to be had, and not els where. And now because none shall better be able to amplifie any matter, then those whiche best can praise, or moste dispraise any thyng here vppon yearth, I thinke it needfull first of all, together suche thinges together which helpe best this waie. Therfore in praising or dispraising, wee must be well stored euer with suche good sentences, as are often vsed in this our life, the which through arte beyng increased, helpe muche to perswasion. As for example, where it is saied (gentle behauiour winneth good will, and clerely quencheth hatered) I might in commendyng a noble Gentleman for his lowlinesse, declare at large how cōmendable and how profitable a thyng gentle behauiour is, and of the other side, how hatefull and how harmefull a proude disdainfull man is, and how beastlie a nature he hath, that beyng but a man, thinketh hymself better then any other man is, and also euer good to haue a matche or fellowe in this life. As thus, if lowlinesse and Charitie maintaine life, what a beast is he that through hatered will purchase death? If GOD warneth vs to loue one an other, and learne of hym to bee gentle, because he was gentle and humble in harte: How cruell are they that dare withstande his Commaundement? If the Subiect rebell against his King, wee crie

Lowlinesse.

with

with one voyce, hang hym, hang hym, and shall wee not thinke hym worthie the vilest death of all, that beeyng a creature, contempneth his Treatour, beeyng a mortall man, neglecteth his Heauenly maker, beeyng a vile moulde of claie, setteth light by so mightie a GOD, and euer liuing King: Beastes and birdes without reason loue one an other, they shroude and they flocke together, and shall men endued with such giftes, hate his euen christian, and eschue companie: When Sheepe doe straie, or cattell doe striue one against an other, there are Dogges readie to call them in: yea, they will bite them (as it hath been full often seen) if two fight together: and shall man want reason, to barke against his leude affections, or at the least shall he haue none to checke hym for his faultes, and force hym to forgiue: Likewise if you would rebuke one that giueth eare to backebiters and slaunderers, you must declare what a greate mischeef an euill tongue is, what a poison it is, yea what a murder to take a mans good name from hym. Wee coumpt hym worthie death, that poysoneth a mans bodie, and shall not he suffer the like paine, that poysoneth a mans honestie, and seeketh to obscure and darken his estimation: Men bee well excepted among the wise, not for their bodies, but for their vertues. Now take awaie the thyng whereby men are commended: and what are men other then brute beastes: For beastes doe nothyng against Nature, but he that goeth against honestie, the same man fighteth against Nature, whiche would not all men should liue well. When a man is killed secretly, wee aske iudgement for the offendour, and shall they escape without iudgement, that couertly murder a mans soule: That separate hym from God, that iudge hym to Hell, whose life hath euer been moste heauenly: When our purse is picked, wee make straight searche for it againe, and imprison the offender, and shall wee not seeke recouerie of our good name, when euill tongues haue staineit: If our fame bee more prise, then is either Golde or Groates, what meane we to be so careleste in keepyng the one, and so carefull in keepyng the other: Fonde is his purpose, that beeyng in the Raine, casteth his garment in a bushe, and standeth naked hymself, for sauyng the glosse of his gaie coate. And yet what other thing doe they, that esteeme the losse of money for great lack

Backbiting.

and compt not the losse of their honestie for any want at al? Thus we see, that from vertues and vice, suche amplifications maie be made, and no doubt he that can praise, or dispraise any thing plentifully, is able most copiously to exaggerate any matter.

Sentences gathered to helpe amplification.

Againe, sentences gathered or heaped together, commende much the matter. As if one should saie, Reuengement belongeth to GOD alone, and thereby exhorte men to pacience. He might bryng in these sentences with him, and giue great cause of much matter. No man is hurt but of himself, that is to saie: aduersitie or wrong suffering is no harme to him that hath a constant harte, and liues vpright in all his doynges.

Reuengemēt forbidden.

He is more harmed that doeth wrong, then he that hath suffered wrong.

He is the stouter that contemneth, then he is that committeth wrong.

Yea, he gaineth not a little, that had rather suffer muche losse, then trie his right by contention.

Gaine got by fraude, is harme and no gaine.

There is no greater victorie, then for man to rule his affections.

It is a greater matter to ouercome anger, then to winne a fortresse or tower.

There is no greater token of a noble harte, then to contemne wrong.

He that requiteth euill for euil, through hatred of an euil man, is made euill himself, and therefore worthie to be hated.

He that contemneth his enemie in battaile, is coumpted a good man of warre, and a wise.

He that requiteth good for euill, is an Angell of God.

He that myndeth reuengement, is at the next doore to manslaughter.

God is moued with nothing soner to forgiue vs our offences, then if we forsake, and forgiue one an other.

The requiting of iniuries, hath no ende.

Strife is best ended through pacience.

Anger is a madnesse, differyng from it in this point only, that anger is shorte and tarieth not long, madnesse abideth still.

It

It is a folie to ſuffer the ſome of a horſe, or the ſtrikyng of his foote, and not abide any thing that a foole doeth, or a naughtie diſpoſed fellowe ſpeaketh.

No man truſteth a dronkard: and yet ſeeyng the dronkenneſſe of rage, and madneſſe of anger, are muche more daungerous then ſurfettyng with wine: he doeth foolishly that truſteth his owne witte any thyng, when he is in a rage.

Good deedes ſhould alwaies bee remembred, wrong doyng ſhould ſone be forgiuen, and ſone be forgotten.

Againe for liberalitie, theſe ſentences might ſerue.

Liberalitie commended with heapes of ſentences.

It is the propertie of God, to helpe man.

He hath receiued a good turne by giuyng, that hath beſtowed his liberalitie vpon a worthie man.

He giueth twiſe, that giueth ſone and cherefully.

God loueth the glad giuer.

It is a point of liberalitie, ſometyme to loſe a good turne.

He that giueth to him that will euill vſe it, giueth no good thing but an euill thing.

Nothing is more ſafe laied vp, then is that which is beſtowed vpon good folke.

Be not afraied to ſowe good fruite.

Nothing is better giuen to Chriſt, then is that which is giuen to the poore.

No one man is borne for himſelf.

He is vnworthie to haue, that hath onely for himſelf.

The third kind of amplification, is when we gather ſuche ſentences as are commonly ſpoken, or els vſe to ſpeake of ſuche thinges as are notable in this life. Of the firſt, theſe maie bee examples. In lamentyng the miſerie of Wardſhippes, I might ſaie, it is not for nought, ſo commonly ſaied: I will handle you like a Warde. She is a ſteppe mother to me, that is to ſaie, ſhe is not a naturall mother: who is worſe ſhod then the Shoomakers wife: That is to ſaie: Gentlemens children full oft are kept but meanly. Trotte ſire, and trotte dame, how ſhould the Fole amble, that is, when bothe father and mother were nought, it is not like that the childe will proue good, without an eſpeciall grace of God.

Prouerbes alledged helpe amplification.

Likerifhe of tongue, light of taile: That is, he or ſhe that will

fare daintely, will oft liue full wantonlie. Some ripe, some rotten. Honour chaungeth maners. Enough is as good as a feast. It is an euill Cooke, that can not licke his owne fingers. I will soner truste myne eye, then myne eare. But what neede I heape all these together, seeyng Heywoodes Prouerbes are in Print, where plentie are to be had: whose paines in that behalf, are worthie immortall praise.

Thynges notable or straunge helpe forward amplification.

Thynges notable in this life are those, the whiche chaunce to fewe. As this: To see a man of an hundred yeers of age. A yong childe as sober, as a man of fiftie yeares. A woman that hath had twentie and fower children. A man once worthe three or fower thousande pounde, now not worth a groate. A young man fairer then a woman. A woman that hath had seuen or eight husbands. A man able to drawe a yarde in his Bowe, besides the feathers. A man merie now, and dedd within halfe an howre after. There is none of all these, but serue muche to make our talke appeare vehement, and encrease the weight of communication. As for example. If one would perswade an olde man, to contemne the vanities of this world, he might vse the examples of sodaine death, and shewe that children haue died in their mothers lappe, some in their Cradle, some striplynges, some elder, and that not one among a thousande commeth to three score yeares. Or be it that some liue an hundred yeares, beyonde the whiche, not one in this last age passeth. What is there in this life, for the which any man should desire to liue long, seyng that olde age bringeth this onely commoditie with it, that by long liuyng wee see many thynges that wee would not see, and that many a man hath shortened his life, for wearinesse of this wretched world. Or what though some pleasures are to bee had in this life, what are they all to the pleasures of the life to come: Likewise in speakyng of euill happe, I might bryng hym in that was once worth three thousand pounde, and is not now worth three groates, and perswade men either to set light by riches, or els to comfort them, and perswade them not to take thought, seeyng greate harmes happened to other heretofore, and tyme maie come when God will send better. These sentences aboue rehearsed, beyng largely amplified, encrease much any suche kinde of matter.

¶ *What is amplification.*

Amplification is a figure in *Rhetorique*, which consisteth moste in augmentyng, and diminishyng of any matter, and that diuers waies.

¶ *The deuision of amplification.*

Amplification and diminishyng, either is taken out of the substances in thinges, or els of wordes. Out of the substances and matter affectiõs are deriued: out of wordes suche kindes of amplification as I will now shewe, and partly haue shewed before, when I spake of the conclusion, or lappyng vp of any matter.

The first kinde of amplification is, when by chaungyng a worde, in augmentyng we vse a greater, but in diminishyng, wee vse a lesse. Of the first this maie be an example. When I see one sore beaten, to saie he is slaine: to call a naughtie fellowe theef, or hangman, when he is not knowne to bee any suche. To call a woman that hath made a scape, a cõmon Harlot: to call an Alehouse haunter a dronkard: to call one that is troubled with Choler and often angrie, a madd man: to call a pleasaunt Gentleman, a rayling Jester: to call a couetous man a Deuill.

Or the latter, these examples shalbe: when one hath sore beaten his fellow, for the same man to saie, that he hath scant touched hym. When one hath sore wounded an other, to saie he hurt hym but a little: when one is sore sick, to be said he is a little craised. In like maner also, when we giue vices ꝑ names of vertues: as when I call hym that is a cruell or mercilesse man, somewhat sore in iudgement. When I call a naturall foole, a plaine simple man: when I call a notable flatterer, a faire spoken man: A Glutton, a good fellowe at his Table: A spendall, a liberall Gentleman: A snudge or pinche penie, a good housband, a thriftie man. Diminution

Now in all these kindes, where wordes are amplified they seeme muche greater, if by correction the sentence be vttered, and greater wordes compared with them, for whom they are vttered. In the whiche kinde of speech, we shal seeme as though we went vp by stayers, not onely to the toppe of a thyng, but also about the toppe. There is an example hereof in the seuenth action that *Tullie* made against *Verres*. It is an offence, to binde a Citezen Correction.

of Roome with chaines, it is an hainous deede to whip him: it is worse then manslaughter to kill hym, what shall I call it to hang him vp vppon a Gibet? If one would commende the authoritie, whiche he alledgeth, he might saie thus. These wordes are no fables vtterde among men, but an assured truthe left vnto vs by writing, and yet not by any common writing, but by suche as all the worlde hath confirmed and agreed vppon, that it is autentique and canonicall: neither are they the wordes of one that is the common sort, but they are the wordes of a Doctor in the Church of GOD, and yet not the wordes of a Deuine, or Doctor of the common sort, but of an Apostle: and yet not one that is the worst, but of Paule that is the best of all other: and yet not Paules, but rather the wordes of the holie Ghoste, speakyng by the mouth of Paule. He that loueth to enlarge by this kinde, must marke well the circumstances of thinges, and heaping them all together, he shall with ease espie how one thing riseth aboue an other. And because the vse hereof extendeth largely, I will largely vse examples. As thus. If a Gentleman and an officer of the Kinges, beyng ouercharged at Supper with ouermuche drinke, and surfettyng with gorge vppon gorge, should vomite the next daie in the Parliament house: I might enueigh thus: O shamefull deede, not onely in sight to be lothed, but also odious of all men to be heard. If thou haddest done this deede at thine house, beyng at supper with thy wife and children, who would not haue thought it a filthie deede? But now for thee to doe it in the Parliament house, among so many Gentlemen, and suche, yea, the best in all Englande, beeyng bothe an officer of the Kynges, and a man of much authoritie, and there to cast out gobbettes (where belching were thought great shame) yea and suche gobbets as none could abide the smell, and to fill the whole house with euill sauor, & thy whole bosome with much filthines, what an abhominable shame is it aboue all other? It had been a foule deede of it self, to vomite where no such Gentlemen were: yea, where no Gentlemen were: yea where no Englishmen were: yea where no men were: yea where no companie were at all: or it had been euill, if he had borne no maner of office, or had been no publique officer, or had not been y kinges officer: but being not onely an officer, but a publique officer,

and

and that the Kinges officer: yea, and suche a Kinges, and doing such a deede: I can not tell in the worlde, what to saie to him. Diuers examples maie be inuented like vnto this. As thus, against an heedd Officer in a noble mans house, I might enueigh thus. Now Lorde, what a man is he, he was not ashamed being a Gentleman, yea, a man of good yeares, and muche authoritie, and the heedd officer of a Dukes house, to plaie at Dice in an Alehouse with boies, baudes and verlets. It had been a great fault to plaie at so vile a game among such vile persons, being no Gentleman, being no officer, being not of such yeares: but being both a man of faire Landes, of an auncient house, of great authoritie, an officer of a Duke, yea, and to such a Duke, as a man of such yeres, that his white heares should warne him to auoide all suche follie, to plaie at suche a game with suche roisters and suche verlettes, yea, and that in such an house as none comes thether but theeues, bawdes, and ruffians, now before God, I can not speake shame enough on him.

There is an other kinde of Amplification, when vnto the hiest there is added some thing higher then it is. As thus. There is no better Preacher among them all, except *Hugh Latimer*, the Father of al Preachers. There is no better Latine man within England, except *Gualter Haddon* the Lawyer. Againe, we amplifie a matter not ascending by degrees, but speaking that thing onely, then the which no greater thing can be spokē. As thus. Thou hast killed thine owne Mother, what shall I saie more, thou hast killed thine owne Mother. Thou hast deceiued thy Soueraine Lorde and King, what shall I saie more, thou hast deceiued thy Soueraine Lorde and King.

Sometime we amplifie by comparing, and take our ground vppon the weakest and least, the whiche if they seeme great, then must that needes appere greate, whiche wee would amplifie and increase. As *Tullie* against *Catiline*. My seruantes in good soth, if they feared me in such sorte, as al the Citizens doe feare thee: I would thinke it best for me to forsake my house. Thus by vsing the least first, this sentence is increased, fewe seruauntes are compared with all the Citizens, bondmē are compared with freemen: *Tullie* their Maister, is compared with *Catiline* the Traytour,

tour, which was neither Lorde nor ruler ouer the Citizeins: and *Tullies* house is compared with the Citie.

By comparyng of examples, we vse also to encrease our matter. As thus. Did the Maiour of London thruste through Jacke Strawe, beyng but a verlet rebell, and onely disquietyng the citie: and shall the Kyng suffer Capitaine Kete to liue in Englandes grounde, and enioye the fruites of the Realme, beeyng a moste tyrannous Traitour, and suche a Rebell as sought to ouerthrowe the whole Realme.

Here is Jacke Strawe compared with Capitaine Kete, the Citie of London with the whole Realme, the Maiour with the Kyng. So that if he whiche is a priuate persone, and hath no power of death, might punishe with Death the disquietyng of a Citie: the Kyng hymself hauing all power in his hande, maie iustly punishe hym, that seeketh to ouerthrowe his whole Realme.

The places of *Logique* helpe oft for Amplification. As where menne haue a wrong opinion, and thinke Theefte a greater fault then slaunder, one might proue the contrarie, as well by circumstances, as by argumentes. And first he might shewe that slaunder is Theefte, and euery slaunderer is a Theefe. For as well the slaunderer as the Theefe, doo take awaie an other mannes possession againste the owners will. After that he might shewe, that a slaunderer is worse then any Theefe, because a good name is better then all the gooddes in the worlde, and that the losse of money maie bee recouered, but the losse of a mannes good name, can not bee called backe againe, and a Theefe maie restore that againe, whiche he hath taken awaie, but a slaunderer can not giue a man his good name againe, which he hath taken from him. Againe, he that stealeth gooddes or cattel, robbes onely but one man, but an euill tongued man infecteth all their myndes: vnto whose eares this report shall come.

Slaunder a greater offence then Theft.

Besides this, there are Lawes and remedies to subdue Theeues: but there is no lawe against an euill tonge. Againe all such hainous offences, are euer the more greuously punished, the more closely and more craftely thei are committed. As it is thought a greater faulte to kill one with poyson, then to kill hym with the sworde, and a more hainous offence to committe murder, then to com-

commit manslaughter: wee maie gather an argument also from the instrument or maner of doing. As a Theefe hath done this offence with his hande, a slaunderer hath done it with his tongue. Againe, by the iudgement of all men, enchauntment is a notable euil: but they that infect a Prince or King with wicked counsaill, are not they more wicked enchaunters, considering they doe as much, as if one should poyson a Conduite hedd, or a Riuer, from whence all men fetch their water. And yet they doe more, for it is a greater fault to poyson the minde, then the bodie. Thus by the places and circumstaunces, great matters might be made.

By contraries set together, thinges oftentymes appeare greater. As if one should set Lukes Ueluet against Geane Ueluet, the Lukes will appeare better, and the Geane will seeme worser. Or set a faire woman against a foule, and she shal seme much the fairer, and the other muche the fouler. According whereunto there is a saying in *Logique*: Contraria inter se opposita magis eluceſcunt. That is to saie. Contraries beyng set the one against the other, appeare more euident. Therfore, if any one be disposed to set forth chastitie, he maie bring in of the contrarie part whoredome, and shewe what a foule offence it is to liue so vncleanly, and then the deformitie of whoredome, shall muche set forth chastitie: or if one bee disposed to perswade his fellowe to learnyng and knowledge, he maie shewe of the contrary, what a naked wretch man is, yea, how muche a man is no man, and the life no life, when learnyng once wanteth. The like helpe we maie haue by comparing like examples together, either of creatures liuing or of thinges not liuing: as in speaking of constancie, to shewe the Sunne, who euer keepeth one course: in speaking of inconstancie, to shewe the Moone whiche keepeth no certaine course. Againe, in yong Storkes, wee maie take an example of loue towardes their damme, for when she is olde, and not able for her crooked bill to pick meate, the yongones feede her. In yong Uipers there is a contrary example (for as *Plinie* saieth) they eate out their dammes wombe, and so come forth. In Hennes there is a care to bring vp their chickens: in Egles the contrary, which cast out their Egges, if they haue any moe then three: and all because they would not be troubled with bringing vp of many.

Storkes.

Uipers.

There

There is also a notable kinde of amplification, whē we would extenuate and make lesse greate faultes, whiche before wee did largely increase: to the ende that other faultes might seeme the greatest aboue all other. As if one had robbed his Maister, thrust his fellowe through the arme, accompanied with Harlottes, kept the Tauerne till he had been as drouke as a Ratte: To saie after a large Inuectiue, against all these offences. You haue heard a whole Court role of Ribaudrie, and yet all these are but Flea bitinges, in respect and comparison of that, which I shal now shew you. Who doeth not looke for marueilous greate matter, and a most hainous offence, when these faultes that are thought moste greeuous, are coumpted but Flea bitinges, in respect and comparison of that, which he mindeth to rehearse? In like maner one might exhorte the people to godlinesse, and whereas he hath set forth all the commodities that followe the same, as in shewyng a quiet conscience, not giltie of any great faulte, the libertie of the Spirite, the peace whiche wee haue with God, the fellowshippe with all the elect, for the seruaunt of Sathan, to bee the sonne of God, the comforte of the soule, the greatnesse whereof no man is able to conceiue: to saie at length, and what can be greater, what can be more excellent, or more blissfull? And yet all these are smal matters, if they be compared with the blessed inheritaunce of the euer liuyng God, prepared for all those that liue godly here vpon earth, fastnyng their whole truste vpon Christ aboue, whiche both is able, and will saue all those, that call vnto him with faith. We doe encrease our cause by reasoning the matter, and castyng our accoumpt, when either by thinges that follow, or by thinges that goe before, or els by suche thinges are annexed with the matter, we giue sentence how greate the thing is. By thinges going before, I iudge when I see an enuious or hastie man, fight with another as hastie, that there is like to bee bloudshed. As who shoulde saie, can enuious or hastie men matche together, but that they must needes trie the matter with bloudsheddyng. Assuredly it cannot be otherwise, but that bloud must appease their rage. Likewise, seeing two wise men earnestly talking together, I cannot otherwise iudge, but that their talke must needes bee wittie, and concerne some weigytie matter. For to what ende should wise men

ioyne

ioyne, or wherefore should they laie their heades together, if it were not for some earnest cause? What a shame is it for a strong man, of muche health, and greate manhood, to be ouercome with a cuppe of drinke. From thynges ioyned with the cause, thus. A woman hauyng her housbande empryſoned, and in daunger of death, sodainly stept before the Kyng and craued his pardō. Bold was that woman, which durst aduenture to knele before a King, whose housband had so greeuously offended. Though women by nature are fearfull, yet in her appeared a manly stomacke, and a good bolde harte, yea, euen in greatest daunger. By thinges that followe, thus. All Englande lament the death of Duke Henry, and Duke Charles, two noble brethren of the house of Suffolk. Then may we well iudge that these two Gentlemen, were wonderfully beloued, when they both were so lamented.

There is a kinde of amplifyng, which in speaking of two that fought together, we praise him much that had the worse, because we would the other to haue more praise. Consideryng for a man to beate a boye, it were no praise, but for a tall man to match with an other, that were as tall as himself: that were somewhat worth. Therefore, I would haue the Scottes well praised, whom the Englishmen haue so often vanquished. He that praiseth much the strong holde of Boleine, must needes thereby praise King Henry the eight of Englande, who by Marciall power wonne it, and kept it all his life tyme. Or thus: Suche a one keepes a marueilous good house, for the worst boye in his house, drinkes one and the same drinke with his Maister, and all one bread, yea, euery one hath his meate in siluer, Chamber vesselles, and all are of siluer. Wee iudge by Apparell, by Armour, or by Harnesse, what a man is of stature or bignesse. We iudge by occasion the goodnes of men, as when they might haue done harme, they would not: when they might haue slaine, they sought rather to saue. From the place where one is, encrease maie be gathered. As thus. Beyng euen in the Court he was neuer moued to gaming: beyng at Rome, he hated Harlottes, where there is by report, so great plentie as there are Starres in the Element.

From the tyme thus, he must needes bee well learned in the lawes of our Realme, ỳ hath been a student this thirtie Winter.

From the age: assuredly, he is like to be good, for beyng but a childe he was euer most Godly.

From the state of life: no doubt but he is honest, for beyng but a seruaunt, he liued so vprightly, as none could iustly blame his life.

From the hardnesse of a thyng. That whiche is almost onely proper to Angelles, must needes be hard for man: therefore, Chastitie is a rare gift, and hard for man to keepe.

From the straightnesse of a thing. Eloquence must needes be a wonderfull thing, when so fewe haue attained it.

Likewise, notable aduentures done by a fewe, are more praise worthie, then such as haue been done by a great number. Therefore, the battaile of Muskelborowe, against the Scottes, where so fewe Englishmen were slaine, and so many Scottes dispatched: must needes bee more praise worthie, then if the nomber of Englishmen had been greater.

Vehemencie of wordes, full often helpe the matter forwardes when more is gathered by cogitation, then if the thyng had been spoken in plaine wordes. When we heare one saie, suche a man swelled, seyng a thyng against his minde, we gather that he was then more then halfe angry. Againe, when we heare one saie, such a woman spittes fire, we gather straight that she is a deuill. The Preacher thundered in the Pulpite, belike then he was meetely hott. But concernyng all such speeches, the knowledge of a Metaphore, shall bring men to muche knowledge, whereof I will speake hereafter among the figures: and therefore, I surcease to speake of it in this place.

We encrease our cause, by heapyng of wordes and sentences together, couchyng many reasons into one corner, whiche before were scattered abroade, to the intent that our talke might appere more vehement. As when by many coniectures and greate presumptions, we gather that one is an offendour, heaping them all into one plumpe, which before were sparpled abroade, and therefore did but little good. As thus: to proue by coniectures, a murder committed, I might thus saie, against a suspected person. My Lordes, doe not weye my wordes and sentences seuerally, but consider them altogether. If the accused person here, shall re-

Amplificatiō by cōiectures

ceiue

reiue profite by this other mans death, If his life heretofore hath euer been euill, his nature couetous, his wealth most slender, and that this dedd mans goodes could turne to no mans auaile so muche, as vnto this accused person, and that no man could so easily dispatch hym, and that this man could by no better meanes compasse his desire, and that nothyng hath beene vnattempted, whiche might further his naughtie purpose, and nothyng done that was thought needeleſſe, and seing a meete place, was chiefly sought for, and occasion serued very well, and the tyme was most apt for suche an attempt, and many meanes heretofore deuised to compasse this offence, and greate hope both to keepe it close, and also to dispatche it, and besides that, seeyng this man was seen alone, a little before in the same place where this other man was slaine, and that this mans voyce whiche did slaie hym was heard a little before in the same place, where this other man was slaine, and seeyng it is well knowne that this man came home late the same night, and the next daie after beyng examined, did answer confusedly, fearfully, and as though he were amased, and seeyng all these thynges are partly shewed by witnesses, partly by good reason, partly by his owne confession, and partly by the reporte that commonly goeth of hym, whiche by like is not spoken without some grounde: It shall be your partes, worthie Iudges, weying all these thinges together, to giue certaine iudgement of him for his offence, and not to thinke it a matter of suspition. For it might haue been, that three or fower of these coniectures beeyng proued, might giue but onely a cause of suspition, but whereas all these together are plainly proued by hym, it can not be otherwise but that he hath offended.

It is an excellent kinde of amplifiyng, when thynges encreased, and thynges diminished, are bothe sette together, that the one maie the rather beautifie the other. As if, when Gods goodnesse towardes vs, were largely amplified, wee did straight extenuate our vnthankfulnesse towards him againe. As thus: Seeing God hath made man a creature vnto his owne likenesse, seyng he hath giuen hym life, and the spirite of vnderstandyng, endewyng hym with his manifold graces, & redeming him, not with vile money, but with his owne precious bodie, sufferyng death, and bloudshe-

dyng vppon the Crosse, the rather that man might liue for euer: what an vnthankfull parte is it, yea, what an hainous thyng it is for man so oft to offende, so oft to wallowe in suche his wickednesse, and euermore for Gods louyng kindnesse, to shewe hymself of all other creatures moste vnkinde.

Likewise, contraries beyng rehearsed, and the euill immediatly vttered after the good, make much for encrease. As many men now a daies for Sobrietie, followe Gluttonie: for Chastitie, take Lecherie: for truth, like falshood: for gentlenesse, seeke crueltie: for Justice, vse wrong dealing: for Heauen, Hel: for God, the Deuill: to whom they will without peraduenture, if Gods grace be not greater.

¶ *Of mouyng affections.*

Affections mouyng.

BEcause the beautie of amplifyng, standeth most in apt mouyng of affections: It is needfull to speake somewhat in this behalfe, that the better it maie be knowne what they are, and how it maie bee vsed. Affections therefore (called Passions) are none other thyng, but a stirryng or forcyng of the mynde, either to desire, or els to detest and loth any thyng, more vehemently then by nature wee are commonly wont to doe. Wee desire those thynges, wee loue them, and like them earnestly, that appeare in our iudgement to be godly: wee hate and abhorre those thynges that seeme naught, vngodly, or harmefull vnto vs. Neither onely are we moued with those thynges, whiche we thinke either hurtfull, or profitable for our selues, but also we reioyce, we sorie, or we pitie an other mans happe.

And euermore there are two thynges, whiche moue vs either this waie, or that waie. The matter self whiche doeth happen, or is like to happen: and the person also whom the matter doth concerne. As for example: If a wicked wretch haue his desertes, we are all glad to heare it, but if an innocent should be cast awaie, we thinke muche of it, and in stomacke repine against wrong iudgement. If an euill man finde much fauour, we enuie his good hap, yea, it greeueth vs, that any one suche, should haue suche fauour shewed: and not onely doe wee hate the euill that are come to any wealth, but also we enuie commonly all such as come to any preferment.

ferment, especially, if either they haue been as poore men as wee are, or els came of a meaner house then wee haue done. No one man would haue any to be better then hymselfe, and euery one enhableth his owne goodes, to deserue like dignitie with the best. And where as some haue gotte before, startyng sodainly from an inch to an ell, we spare not to saie, that flatterie made them speed, and though they haue muche goodes, yet are they clere voyde of all goodnesse, and therefore much good maie it doe thē, we would not come by goodes in suche sorte, to winne all the worlde. For the deuill and thei (saie we) shall parte stakes with them one day. And thus we can neuer be content to giue our neighbour a good worde. Yea, though they haue serued right well, and deserued a greater rewarde, we must needes finde some fault with them to lessen their praises, and saie that though their desertes be greate, yet their natures are nought: none so proude, though fewe bee so hardie, none so enuious, though few so faithful: none so couetous though fewe so liberall: none so gluttonous, though fewe keepe suche an house. As thus, though wee graunt them one thyng, yet we will take an other thyng as fast againe from them.

With prayſing, dispraysing vsed.

Suche a man is an excellent fellow (saieth one) he can speake the tongues well, he plaies of Instrumentes, fewe men better, he feigneth to the Lute, marueilous sweetly, he endites excellētly, but for all this (the more is the pitie) he hath his faultes, he will be dronke once a daie, he loues women well, he will spende Gods Coope if he had it, he will not tary long in one place, and he is somewhat large of his tongue. That if these faultes were not, surely he were an excellent fellow. Euen as one should saie: if it were not for lying and stealing, there were not an honester man then such a one is, that perchaunce hath some one good qualitie, to set him forwarde. These buttes bee too broade, and these barres bee ouer biggue, for looke what is giuen to one by commendyng, the same is straight taken awaie by buttyng. Therefore, suche are not to be liked that giue a man a shoulder of Mutton, and breake his head with the Spitte when they haue done. And yet, this is many a mans nature, especially, where enuie hath any grounded dwelling place, whose propertie is alwaies to speake nothing of other, without reproach and slaunder.

In mouing affections, and stirring the Iudges to be greeued, the waight of the matter must be set forth, as though they sawe it plaine before their eyes, the reporte must be suche, and the offence made so hainous, that the like hath not been seen heretofore, and all the circumstaunce must thus be heaped together: The naughtinesse of his nature that did the deede, the cruell ordering, the wicked dealyng, and malicious handlyng, the tyme, the place, the maner of his doyng, and the wickednesse of his will to haue done more. The man that sustaineth the wrong, how little he deserued, how well he was esteemed among his neighbours, how small cause he gaue him, how great lack men haue of him. Now, if this be not reformed, no good man shall liue saufe, the wicked will ouerflow all the world, and best it were for safegard to be nought also, and so take parte with them, for no good man shall goe quiet for them, if there be not speedie redresse founde, and this fault punished to the example of all other.

Description of an euill and wicked offence done.

Quintilian coucheth together in these fewe woordes, the full heape of suche an hainous matter, by gatheryng it vp after this sorte.

i. What is done.
ii. By whom.
iii. Against whom.
iiii. Upon what minde.
v. At what time.
vi. In what place.
vii. After what sorte.
viii. How muche he would haue done.

What is done.

IF one be beaten blacke and blewe, we take it greeuously: But if one be slaine, wee are muche more troubled. Againe, if a slaue or ruffine shall dee such a deede, we are displeased: but if an officer, a Preacher, or an hed Gentleman should vse any slauerie, we are muche more greeued. Yea, or if a very notable euill man committed suche an horrible offence, wee thinke him worthie to haue the lesse fauour. If a sturdie fellowe bee stroken, we are not so muche disquieted, as if a childe, a woman, an aged man, a good

By whom.

Against whom.

man,

man, or a chiefe officer, should be euill vsed. If the offence be committed vppon a prepensed minde, and wilfully, wee make muche more a doe, then if it were done by chaunce medly. If it bee done vpon an holie daie, or els vpon the daie of Assise, or vppon the daie of a Kinges Coronation, or about suche a solempne time, or if it bee done in the night, rather then at noone daies, wee make the matter greater, then if it had been done at an other tyme. In the Court if one strike a man, it is thought greater, then if he should strike him in the open streate. The maner of doyng also, do much moue the pacience of men, as if one should cowardly kill one, and strike him sodainely, he were worthie greater blame, then if he should manfully set vppon him: or if one kill his fellowe secretly with a Gunne, he were worthie more hatred, then if he killed him with a sworde, or wounded him sore, or cruelly mangeled him, we crie out muche more then if he had barely killed him. And last of all, if his will had been to haue done muche more then he did: wee encrease our anger against his rage muche more, then euer wee would els haue done.

Vpon what mynde.

At what tyme.

In what place.

After what sorte.

How much he would.

¶ *Of mouyng pitie.*

NOW in mouyng pitie, and stirryng men to mercie, the wrong done, must first bee plainly tolde: or if the Iudges haue sustained the like extremitie, the best were to wil them, to remember their owne state, how they haue beene abused in like maner, what wronges they haue suffered by wicked doers: that by hearyng their owne, they maie the better harken to others.

Againe, whereas all other miseries that befall vnto man, are greeuous to the eare, there is nothing more hainous, thē to heare that the moste honest men are soneste ouerthrowen, by them that are most wicked, and vertue put to flight through the only might of vice. That if the like hath not happened vnto the hearers of this cause, yet it were meete to shew them that the like maie happen, and so require them to giue iudgement in this cause, as they would do in their owne, and remember that harme maie chaunce to euery one, that perhappes chaunceth to any one. And no doubt euery man remembryng hymself, and his owne case, will looke well about him and giue iudgement accordyng to right.

Neither can any good bee done at all, when wee haue saied all that euer we can, except we bring the same affections in our own harte, the which we would the Iudges should beare towards our owne matter. For how can he be greeued with the reporte of any hainous act, either in makyng the naughtinesse of the deede, or in bewayling the miserable misfortune of the thing, or in fearing muche, the like euill hereafter: except the Orator hymselfe vtter such passions outwardly, and from his hart fetch his complaintes in suche sorte, that the matter maie appere, bothe more greeuous to the eare, and therewith so hainous, that it requires earnestly a speedie reformation? There is no substaunce of it self, that will take fire, except ye put fire to it. Likewise, no mans nature is so apt, straight to be heated, except the Orator hymselfe, bee on fire, and bryng his heate with hym. It is a common saying, nothyng kindleth soner then fire. And therefore a fierie stomacke causeth euermore a fierie tongue. And he that is heated with zeale and godlinesse, shall set other on fire with like affection. No one man can better enueigh against vice, then he can doe which hateth vice with all his harte. Againe, nothyng moisteth soner then water. Therefore, a weeping eye causeth much moisture, and prouoketh teares. Neither is it any maruaile, for suche men, bothe in their countenaunce, tongue, eyes, gesture, and in all their bodie els, declare an outward greefe, and with wordes so vehemently and vnfeinedly sets it forward, that they will force a man to be sory with them, and take part with their teares euen against his will. Notwithstanding, when suche affections are moued, it were good not to stande long in them. For though a vehement talke maie moue teares, yet no arte can long holde them. For as *Cicero* doeth saie, nothyng dryeth soner then teares, especially when we lament an other mans cause, and be sorie with him for his sake.

He that will stirre affections to other, must first bee moued hymselfe.

Heate, causeth heate.

A weepyng eye prouoketh moysture.

But now that I haue taught men to be sorie, I will attempte againe to make them merie, and shewe what learned men saie, concernyng laughter, in deliting the hearers, when tyme and place shall best require.

¶ *Of deliting the hearers, and stirring them to laughter.*

Considerynge

Laughter mouyng.

COnsidering the dulnesse of mans Nature, that neither it can be attentiue to heare, nor yet stirred to like or alow any tale long told, except it bee refreashed, or finde some sweete delite: the learned haue by witte and labour, deuised muche varietie. Therefore, sometymes in telling a waightie matter, they bring in some heauie tale, and moue them to be right sorie, whereby the hearers are more attentiue. But after when they are wearied, either with tediousnesse of the matter, or heauinesse of the reporte: some pleasaunt matter is inuented, both to quicken them again, and also to keepe them from satietie. But surely fewe there bee that haue this gift, in due tyme to cheare men. Neither can any do it, whom Nature hath not framed, and giuen an aptnesse therunto.

Some mans countenance wil make pastime, though he speake neuer a worde. Yea, a foolishe worde uttered by an apt man, or a gesture straungely vsed by some pleasaunt bodie, settes men full oft vpon a laughter. And whereas some thinke it a trifle to haue this gift, and so easie, that euery varlet or common iester, is able to matche with the best: yet it appeareth that they whiche vterly can be pleasaunt, and when tyme serueth can giue a merie aunswere, or vse a nippyng taunt, shall bee able to abashe a right worthie man, and make him at his wittes ende, though the sodaine quicke, and vnlooked frumpe giuen. I haue knowne some so hitte of the thumbes, that they could not tell in the world, whether it were best to fight, chide, or to goe their waie. And no marnaile: for where the iest is aptly applied, the hearers laugh immediatly, and who would gladly bee laughed to scorne: Some cannetely by a worde spoken, take occasion to be right merie.

Other can iest at large, and tell a rounde tale pleasauntly, though they haue none occasion at that time giuen. But assuredly, that mirth is more worthe, whiche is moued by a worde newly spoken, then if a long tale should pleasauntly bee tolde. For asmuche, as both it cometh vnlooked for, and also declares a quicknesse of witte, worthie commendation. There are fiue thynges whiche *Tullie* noteth, concernyng pleasaunt talke.

i. What it is to delite the hearers.
ii. Whereof it commeth.
iii. Whether an Orator maie moue laughter.
iiij. How largely he maie goe, and what measure he must vse.
v. What are the kindes of sporting, or mouing to laughter.

NOw to tell you in plaine wordes, what laughter is, how it stirreth and occupieth the whole body, how it altereth the countenance, & sodainly brasteth out that we cã not kẽpe it in: let some mery man on Gods name take this matter in hãd: for it passeth my cunning, & I thinke euen thei that can best moue laughter, would rather laugh merely when such a question is put forth, thẽ giue answer earnestly, what, & how laughter is in deed.

The occasion of laughter, and the meane that maketh vs merie (which is the second obseruation) is the fondnes, the filthines, the deformitie, and all suche euill behauiour, as we see to bee in other. For we laugh alwaies at those thinges, whiche either onely or chiefly touche handsomely, and wittely, some especiall fault, or fond behauiour in some one body, or some one thing. Sometimes we iest at a mans bodie, that is not well proportioned, and laugh at his countenaunce, if either it be not comely by nature, or els he through folly can not well see it. For if his talke be fond, a merie man can want no matter to hitte hym home, ye maie bee assured. Some iest is made, when it toucheth no man at all, neither the demaunder, neither the standers by, nor yet any other, and yet deliteth as muche the hearers, as any the other can do. Now when we would abashe a man, for some wordes that he hath spoken, and can take none aduauntage of his person, or making of his bodie, wee either doult him at the first, and make him beleeue, that he is no wiser then a Goose: or els we confute wholy his sayings with some pleasaunt iest, or els wee extenuate and diminishe his doynges by some pretie meanes, or els we cast the like in his dishe, and with some other deuise, dashe hym out of countenaunce: or last of all, wee laugh him to scorne out right, and sometimes speake almost neuer a worde, but onely in countenaunce, shewe our selues pleasaunt. But howsoeuer we make sporte, either the delite is vttered

Wirth how many waies it is moued.

tered by countenance, or by pointing to some thing, or shewed at large by some tale, or els occasion taken by some worde spoken.

The third question is, whether it standeth with an Orators profession, to delite the hearers with pleasaunt reportes, and wittie sayinges, or no. Assuredly it behoueth a man that must talke muche, euermore to haue regarde to his audience, and not onely to speake so much as is needfull, but also to speake no longer thē they bee willyng to heare. Euen in this our tyme, some offende much in tediousnesse, whose part it were to comfort all men with cherefulnesse. Yea, the Preachers of God mind so much edifiyng of soules, that thei often forget we haue any bodies. And therfore, some doe not so muche good with tellyng the truthe, as they doe harme with dulling the hearers, being so farre gone in their matters, that oftentimes thei can not tel when to make an end. *Plato* therefore the father of learnyng, and the Well of all wisedome, when he heard *Antisthenes* make suche a long Oration, that he starke wearied al his hearers, phy for shame man (quoth he) doest thou not knowe, that the measurynge of an Oration standeth not in the speaker, but in the hearers. But some perhaps will saie vnto me, *Pacite quantum in vobis est*, to whom I aunswere, *estote prudentes*. And now because our senses be suche, that in hearing a right wholsome matter, wee either fall a sleepe when wee should most harken, or els are wearied with stil hearing one thing, without any change, and think ẏ the best part of his tale, resteth in making an ende: the wittie and learned haue vsed delitefull sayings, and quicke sentences, euer among their waightie cause, considerynge that not onely good will is got thereby (for what is he that loueth not mirth?) but also men wonder at suche a head, as hath mens hartes at his commaundement, beeyng able to make them merie when he list, and that by one worde speakieg, either in aunswering some thing spoken before, or els oftentymes in giuyng the onset, being not prouoked therevnto. Againe, we see that men are ful oft abashed, and put out of countenance by such taunting meanes, and those that haue so done are coumpted to be fine men, and pleasaunt fellowes, suche, as fewe dare set foote with them.

Preachers.

Platoes saying to Antisthenes.

1. Peter. 5.

Math. 10.

Thus knowyng that to moue sporte, is lawfull for an Orator, or any one that shall talke in any open assembly: good it were

to

to knowe what compasse he should keepe, that should thus be merie. For feare he take to muche grounde, and goe beyonde his boundes. Therefore, no suche should be taunted, or iested withall, that either are notable euill liuers, and hainous offenders: or els are pitifull caitifes, and wretched beggers. For euery one thinketh it a better and a meeter deede, to punishe naughtie packes, then to scoffe at their euil demeanour: and as for wretched soules or poore bodies, none can beare to haue them mocked, but thinke rather that they should be pitied, except they foolishly vaunt themselues. Againe, none suche should be made any laughing stockes, that either are honest of behauiour, or els are generally wel beloued. As for other, we maie be bolde to talke with them, and make suche game and pastime, as their good wits shal giue good cause. But yet this one thing, we had neede euer to take with vs, that in all our iesting we keepe a meane, wherein not onely it is meet to auoyd all grosse bourding, and alehouse iesting, but also to eschue all foolishe talke, and Ruffine maners, suche as no honest eares can once abide, nor yet any wittie man can like well or allowe.

Jesting whē it should bee spared.

¶ *The deuision of pleasaunt behauiour.*

Mirth making, two waies vsed.

Pleasauntnesse, either appereth in tellyng a rounde tale, or els in takyng occasion of some one worde. The matter is tolde pleasauntly, when some mans nature (whereof the tale is tolde) is to set forth his countenaunce so counterfeited, and all his iesture so resembled, that the hearers might iudge the thyng, to bee then liuely done, euen as though he were there, whereof the tale was tolde. Some can so liuely set forth an other mans nature, and with suche grace reporte a tale: that fewe shall be able to forbeare laughter, whiche knowe both parties, though they would the contrary neuer so faine. Now in counterfeyting after this sorte, if suche moderation bee not vsed, that the hearer maie iudge more by himselfe, then the pleasaunt disposed man is willing fullie to set forth: it will not bee well liked. For, he that exceedeth and telleth all: yea, more then is needfull, without all respect or consideration had: the same shalbe taken for a common iester, suche as knowe not how to make an ende, when they once begin, beyng better acquainted with bible bable, then knowyng the fruite of wisedomes lore.

Pleasauntnesse

Pleasauntnesse in a saying, is stirred by the quicke alteryng of some one worde, or of some one sentence. But euen as in repoztyng a tale, or counterfeitying a man, to muche is euer naught: So scurrilitie or (to speake in olde plaine Englishe) knauerie in iestyng would not be vsed, where honestie is esteemed. Therfore, though there be some witte in a pretie deuised iest: yet wee ought to take heede that we touche not those, whom we would be moste loth to offende. And yet some had as liue lose their life, as not bestowe their conceiued iest, and oftentymes they haue as they desire. But shall I saie of suche wilfull men, as a Spanyard spake of an earnest Gospeller, that for wordes spoken against an Ecclesiasticall lawe, suffered death in Smithfielde: *Ah miser, non potui tacere & viuere?* Ah wretch that he was, could he not liue and holde his peace.

Pleasaunt-nesse in a saying.

Againe, to iest when occasion is giuen, or when the iest maie touche all men: it is thought to be against all good maner. Therfore, the consideration of time, and moderation of pastime, and seldome vsing of vile mockes, euen when neede moste requireth, make a difference, and shewe a seuerall vnderstanding betwixt a common iester, and a pleasaunt wiseman.

Difference betwixt a cõmon iester, and a pleasant wiseman.

Now the tyme requireth, to shewe what kindes there are of mouyng laughter, and makyng the harte to be merie: Notwithstanding, this would first be learned, that out of diuers pleasaunt speeches, auncient sayinges also maie be gathered. As for example, wee maie by one worde, bothe praise a faithfull seruaunt, and if he bee naught, we maie also iest of hym, and praise hym. Accordyng to that merie saying of *Nero*, vpon his man that was light fingred. I haue one at home (quoth he) among all other, to whom there is no coffer lockt, nor doore shutte in all my house, meaning that he was a picklocke, and a false verlet, and yet these wordes might haue been spoken of a faithfull seruaunt.

We shall delite the hearers, when they looke for one aunswer, and wee make them a cleane contrary, as though we would not seeme to vnderstand what they would haue. As one *Pontidius* beyng sore greeued, that an other man had committed Adulterie, came to a freend of his, and saied sadly: Ah Lord, what thinke you sir of him, that was take in bed of late with an other mans wife:

Pleasaunt answeres made contrary to our looking, delite vs muche.

Marie

Marie (quoth the other) I thinke him to be a very sluggard. *Pontidius* hearing him saie so, was abashed at the straungenesse of his aunswere, and lookyng for no suche thyng, was driuen to laugh at his owne errour, although before he was muche greeued, with the Adulterers most wicked deede.

One beyng sore greeued with the euil behauiour of a certaine Gentleman, spake his pleasure largely against hym, whereupon an other merie man, dissemblyng to take his parte, saied, he was an honester man then so. Yea (quoth the other) what one thing hath he, whereby to proue himself honest at all? Marie (quoth the man) he hath the Kynges Pardon, and what saie you to that?

Diogenes. When is it best to dine (quoth one to Diogenes) Marie (quoth he) for a riche man when he list: for a poore man when he can.

A noble man, that whilome kept a chappell, being disposed to serue God, went to his closet deuoutly, and made himself redy to praie, whervpon one came doune in hast, and said to the chaunter, you must begin sir. The chaunter being a mery man, aunswered thus as thought he were angry. Begin q he, I wil begin w̄ none except thei begin with me. And so made the whole quire that thē was redy for singing to fall straight a laughing. The which is al one, for sing we, or laugh we, what maketh matter so we be mery.

An Abbat in Italy, beyng grosse of his body, and vnweldie to beholde, walking out of Florence for his pleasure, and hauyng farther trauailde towards the Euenyng, then he thought himself well able to returne, before the gates of the Citie were shut: met a countrey man comming from thence, and because it was somewhat late, asked him if he might get in at the Gates: the Housbandman, seyng this fatte Abbat lookyng for a readie aunswere, and lothe to lose any tyme for feare he should bee kept out, saied pleasauntly to the deuout religious fat Priest: Sir, be not afraid, for a Carte loden with haie, maie easely get in at any Gate in Florence, and therefore you neede not to doubt, although you were as bigge againe, whereas the Abbats meanyng was, if he might come in tyme before the Gates were lockt.

A freend of mine, and a good fellowe, more honest then wealthie, yea, and more pleasant then thriftie, hauing need of a nagge for his iourney that he had in hande, and beyng in the countrey,

minded

minded to goe to Partnaie faire in Lincolnshire, not farre from the place where he then laie, and meetyng by the waie one of his acquaintaunce, tolde hym his arrande, and asked him how hoyses went at the Faire. The other aunswered merely and saied, some trotte sir, and some amble, as farre as I can see. If their paces be altered, I praie you tell me at our next meting. And so rid awaie as fast as his hoyse could cary him, without saying any woyde moye, whereat he there being alone, fel a laughing hartely to himselfe, & looked after a good while, vntil the other was out of sight.

A Gentleman hauyng heard a sermon at Poules, and beeyng come home, was asked what the Preacher said. The Gentleman aunswered, he would first heare what his man could saie, who thē waited vpon hym, with his hatt and cloake, and callyng his man to him, saied, now sir, what haue you brought from the Sermon. Foysothe good Maister, saied the seruaunt your cloake and your hatte. A honest true dealyng seruaunt out of doubt, plaine as a packsaddle, hauyng a better soule to God, though his witte was simple, then those haue, that vnder the colour of hearing, giue thē selues to priuie picking, and so bring other mens purses home in their bosomes, in thē steade of other mens Sermons.

In the tyme of Pope *Iulie* the seconde, or *Alexander* the sixt, I doe not well remember (but either of them bothe maie serue well for this purpose beyng both warriers, as what Pope is not) it so happeneth that a Cardinall of Spaine, hauing charge vnder the Pope of an Armie, and seing it necessarie, to trie the foytune of battaile, against the enemies of the Popes holinesse, valiantly encouraged those soldiours, to shew themselues like men, assuring to them that would hassarde their liues, in that conflict, not onely to haue full pardone of their synnes, but also that they should that moynyng, goe dine with GOD and his Angelles in Heauen. And when he had thus saied, he withdrewe himself from the battaile. Unto whom a Soldiour said that was nigh at hand. Right reuerende Father, how happeneth your Grace, doeth not whitesaue to tary with vs, that you might also goe dine this moynyng with God and his Angelles. Holde thy peace knaue (q the Cardinall) I haue no list to eate now, it is to earely for me, my stomacke is not yet come to me.

Woydes

Woꝛdes doubtfully ſpoken, giue often iuſt occaſion of muche laughter. Ah (quoth a certaine man) doe you ſee yonder fellowe, and doe you knowe him? Yea (quoth the other) I know him very well. I ſhall tell you ſir (ſaied the Gentleman) there is not a man of greater vnderſtanding within this Citie then he is. Tuſh it is not ſo (quoth he) No? (ſaied the other) marke well the bought of his legge, and you ſhall ſee his vnderſtanding woꝛthie to be compared with the beſt and greateſt of them all.

Chaungyng of a letter, oꝛ altering part of a woꝛd, oꝛ adding a ſillable.

Sometimes it is well liked, whē by the chaunging of a letter, oꝛ taking awaie ſome part of a woꝛd, oꝛ adding ſometimes a ſillable, we make an other meaning. As one ſaied, that meant full vnhappely, enueighing againſt thoſe that held of Chriſtes ſpirituall being in the ſacramēt: ſome (qꝓ he) wil haue a Tropꝛe to be in theſe woꝛdes: This is my body: but ſurely I would wiſhe the T. were taken awaie, & that thei had foꝛ their labour which is left behind.

A Gentleman, being handfaſted to a Gentlewoman, and ſure to her, as he thought: afterwards loſt her, beyng made faſter to an other man, then euer ſhe was to him. Wherevpon he tooke greate diſpleaſure, and ſought by law to win her. Notwithſtanding, ſhe had carnally been acquainted with the other Gentleman. A noble man beeyng earneſtly deſired of him, that had firſt loſt her, to helpe him to her againe: I maruaile (quoth the noble man) what you meane to bee ſo earneſt to recouer her, whom an other man haue alreadie couered. If I were in your caſe, ſhe ſhould goe foꝛ me, and he ſhould haue her, that hath thus befoꝛe hande ſealed vpō her. The Gentleman diſcouraged vpon this aunſwere, departed with an vnquieted mynde, and thought notwithſtandyng, to bee euen with the woman, if he could tell poſſible how oꝛ which way.

What cary you maiſter Parſon (qꝓ a Gentleman) to a Prieſt that had his woman on Hoꝛſback behind him, haue you got your Male behinde you? No ſir (quoth the Prieſt) it is my Female.

Interpꝛetatiō of a woꝛd

The interpꝛetation of a woꝛde, doeth oft declare a witte. As when one hath done a robberie, ſome will ſaie, it is pitie he was a handſome man, to the whiche an other made aunſwere, you ſaie truth ſir, foꝛ he hath made theſe ſhiftes by his handes, and gott his liuyng with light fingering, and therefoꝛe, beyng handſome as you ſaie he is, I would God he were handſomely hanged.

Some-

Wordes taken, and not the meaning.

Sometymes it is delitefull, when a mannes worde is taken, and not his meanyng. As when one had saied to an other (whose help he must needes haue) I am sorie sir to put you to paines: the other aunswered, I will ease you sir of that sorrowe, for I will take no suche paines for you at all.

An answere from euill to worse.

The turnyng of a worde, and denyng that wherwith we are charged, and aunswerying a muche worse, dooeth often moue the hearer. There was one *Bassus*, as *Quintilan* dooeth tell, whiche seyng a Ladie called *Domitia*, to bee verie nigh her self, spake his pleasure of her. Wherupon she beyng greued, charged him with these wordes, that he should saie she was suche a pinche penie, as would sell her old shooes for money, wherupon he aunswered: no forsothe madame, qᵗ he, I saied not so, but these were my wordes I saied you bought old Shoors, suche as you could gette beste cheape for money.

Snudgyng wittely rebuked.

The Hollanders woordes are worthie rehearsall, who beyng a poore manne, as *Erasmus* telleth the tale, had a Cowe or twoo goyng in the Commons, wherevpon it happened that an Oxe of a richemannes, who then was maior of the towne, had gored the poore mannes Cowe, and almoste killed her. The pooreman beyng in this case halfe vndoen, thought not withstandyng by a wittie deuise, to get right iudgemente of maister Maior, for the losse of his Cowe, if he got nothyng els, and therefore thus he framed his tale. Sir, so it is that my Cowe hath gored and almoste killed your Oxe. What hath she, qᵗ he, by sainct Marie thou shalt paie for hym then. Naie, qᵗ the poore manne, I crie you mercie, your Oxe hath gored my Cowe. Ah, quoth the Maior, that is an other matter, we will talke of that hereafter at more leasure.

A wittie deuised tale to get right iudgement.

These woordes were spoken of purpose, but now you shall heare what an olde woman spake of simplicitie. In the dotyng worlde when stockes were sainctes, and dumme walles spake, this old grandame was deuoutly knelyng vpon her knees, before the Image of our Ladie. Wherevpon a merie fellowe asked her what she ment to crouche and kneele there. Marie qᵗ the old mother, I praie to our Ladie, that she maie praie to her Sonne for me: with that he laughed at her ignorance. Wherevpon she thinkyng that her woordes were spoken amisse, corrected her owne

A beldames blunde aunswere.

saying in this wise. Naie (q̄ she) I praie to Christ in heauen, that he will praie for me to this good Ladie here.

Woordes ouerthwartlie answered.

Woordes rehearsed contrarie to that whiche was spoken, and (as a man would saie) ouerthwartly answered, doe muche abash the opponent, and delite the hearers. As when *Sergius Galba* being sicke, and therfore keeping his house, had appointed certaine of his freendes, to heare a matter of one *Libo Scribonius, Tribune* of the people, a man muche noted for his naughtie and vncleane life: this *Libo* saied to him in this wise. Good Lorde, when shall wee see you sir abroade out of your Parlour. Marie (q̄ he) when thou keepest thy self out of an other mans Chamber, meanyng that he was ouer familiar with an other mans wife. Thus we see how and in what maner, pleasaunt sawes are gathered and vsed, vpon the occasion of diuers woordes spoken.

Alphonsus King of Naples had a Jester in his Court, who made a Booke, and kept a reckening of all folies, especially such as he thought to bee follies, of all those Gentlemen and others that waited in the Court, whereat the King tooke great pleasure oftentymes. And so it happened that the King hauing a Moore in his house, sent the same man into Leuant, with three or fower thousand pound in his purse to buye horses in *Affrica*. The Jester seeing this act, did put it in his Booke of remembraunce for a plaine follie. Now it happened that within a little while after, the King asked this Jester for his Booke, because he had not seen it of a long time before. And in reading vpon his booke, where he found many mery mad toyes, he hit at length vpon himself & the Moore, vnto whom he had giuen three thousande pounde, to buye horses for him in Barbarie. Wherupon the King somwhat chaūged in colour, asked him in his anger, why he had put him in his booke after that sorte. I haue put you in my booke (q̄ the Jester) because you haue plaied the verie foole, to giue the bestowyng of so muche money to a straunger, whom you shall neuer se againe. And what if he come againe (q̄ the kyng) and bryng the horses with hym, haue I then plaied the foole? Well (q̄ the Jester) so sone as he is come, I will then putte out your name out of my booke, and put his name in your place. For then I must needes take hym to bee a more foole then you are a greate deale. But til

he

he come, you shalbe in my booke, God willing.

Pleasant sport made, by rehearsing of a whole matter.

THe nature and whole course of a matter, beyng lergely set out with a comely behauiour, doeth much delite the hearers, and giueth good cause of greate pastime. This differeuce is betwene a ieste in a woorde, and a Jeste vttered in a long tale. That whiche is still delitefull, with what woordes soeuer you tel it, is contained in the substance or nature of a long tale: that whiche loseth his grace by alteration of a woorde, is contained in the nature of a woorde. Thei that can liuely tell pleasant tales, and mery deedes doen, and set them out aswel with gesture, as with voice, leauyng nothing behinde, that maie serue for beautifiyng of their matter: are moste mete for this purpose, wherof assuredly there are but fewe. And what soeuer he is, that can aptly tel his tale, and with countenaunce, voice, and gesture so temper his report, that the hearers maie still take delite: hym compt I mann woorthie to be heighly estemed. For vndoubtedly no man can doe any suche thyng, extepte thei haue a greate mother witt, and by experience confirme suche their comelinesse, wherevpon by nature thei were moste apt. Many a man readeth histories, heareth Fables, seeth woorthie actes dooen, euen in this our age but fewe can set them out accordyngly, and tell them liuely, as the matter selfrequireth to be tolde. The kindes of delityng in this sorte are diuers: whereof I will set forthe many, as hereafter thei shall followe.

Difference betwext a test in a woorde, and a teste in a long tale.

¶ Sporte moued by tellyng of old tales.

IF there bee any old tale or straunge historie, well and wittely applied to some man liuing, all menne loue to heare it of like. As if one wer called *Arthur*, some good fellowe that were well acquainted with kyng *Arthures* booke, and the knightes of the rounde Table, would want no matter to make good sport, and for a nede would dub hym knight of the round Table, or els proue hym to be one of his kin, or els (which were muche) proue him to be *Arthur* himself. And so like wise of other names, merie panions would make mad pastime.

Deformitie of bodie moueth mirthe.

Oftentimes the deformitie of a mannes bodie, giueth matter enough to bee right merie, or els a picture in shape like an other

man, will make some to laugh right hartely. One being greeued with an other manne, saied in his anger. I will set thee out in thy colours, I will shewe what thou art. The other beyng therewith muche chafed, shewe q he, what thou canste: with that he shewed hym, pointyng with his finger, a man with a bottle Nose, blobbe checked, and as redde as butchers bowle, euen as like the other man, as any one in all ỳ worlde could be. I neede not to saie that he was angry. An other good fellowe beyng merily disposed, called his acquaintaunce vnto hym and saied: Come hether I saie, and I will shewe thee as very a loute, as euer thou sawest in all thy life before, with that he offered hym at his commyng, a steele glasse to looke in. But surely I thinke he looked a wrie, for if I had been in his case, I would haue told him that I espied a much greater loute, before I sawe the glasse.

Augmenting or diminishyng.

In augmentyng or diminishyng without all reason, we giue good cause of much paltime. As *Diogenes* seeyng a pretie toune, hauyng a greate paire of gates at the commyng in: Take heede quoth he, you men of this toune, least your toune run out of your gates. That was a meruailous bigge gate I trowe, or els a wōderfull little toune, where suche passage should be made.

A Frier disposed to tell misteries, opened to the people that the soule of man was so little, that a leuen thousand might dance vpon the naile of his thumbe. One meruailyng much at that, I praie you maister Frier quoth he, where shall the Piper stande then, when suche a number shall kepe so small a roume.

Openyng a weightie or vnknowne thyng.

Mirthe is moued, when vpon a trifle or a woorde spoken, an vnknowne matter & weightie affaire is opened. As if one should finde faulte with some mannes sumtuous buildyng, or other suche thyng, whiche had found muche fauour at the same mannes hande: an other might saie, well sir, he that builded this house, saued your worshipp from hangyng when the tyme was. A necessary note for him, thankfully to remēber the builder of that house and not slaunderously to speake euill of hym.

Dissembling

It is a pleasant dissēbling, when we speake one thing merily and thinke an other earnestly, or els when wee praise that which otherwise deserueth dispraise, to the shamyng of those that are taken, not to be moste honest.

As

As in speakyng of one that is well knowne to bee naught, to saie emong al men that are seen too, there is one that lacketh his reward. He is the diligentiest fellowe in his callyng of all other, he hath traueiled in behalfe of his countrey, he hath watched daie and night to further his Common weale, and to aduaunce the dignitie thereof, and shal he goe emptie home? Who stoode by it at suche a feeld, who plaied the manne and cried, stoppe the Theef, when suche a manne was robbed? Who seeth good rule kepte in suche a place? Can any here charge hym with baudrie? Whiche of you all dare saie, or can saie that euer you sawe hym dronken, if then these be true, ought not suche to be seen too: and rewarded accordyngly? For praisyng the vnworthy, I remember once that our worthie *Latimer*, did set out the deuill for his diligence wonderfully, and preferred hym for that purpose, before all the Bushops in Englande. And no doubte, the wicked be more busie and stirryng, then the children of light be in their generation.

What talke you of suche a manne (saieth an other) there is an honest man ye maie be assured. For if a man had neede of one, he is readie at a pinche, his bodie sweates for honestie, if you come to him in a hotte Sommers daie, you shall se his honestie in such sorte to reeke, that it would pitie any Christian soule liuyng. He hath more honestie with hym then he needes, and therefore bothe is able and will lende, where it pleaseth him best. Beware of him aboue all men that euer you knewe. He hath no fellowe, there is none suche, I thinke he will not liue long, he is so honest a man, the more pitie that suche good fellowes should know what death meaneth. But it maketh no matter when he is gone, al the world will speake of him, his name shall neuer dye, he is so well known vniuersallie.

Thus wee maie mockyngly speake well of hym, when there is not a noughtier fellow within all Englande againe, and euen as wel sette out his noughtinesse this waie, as though we had in verie deede vttered all his noughty conditions plainly, and without iestyng. Emong all that euer were pleasaunt in this kinde of delite, *Socrates* beareth the name, and maie worthely chalenge praise. Sir Thomas More with vs here in Englande, had an excelent gifte, not onely in this kinde, but also in all other pleasant

delites, whose witte euen at this hower, is a wonder to all the worlde, and shall bee vndoubtedlie euen vnto the worldes ende. Unto this kinde of dissemblyng, is nexte adioynyng a maner of speeche, when we giue an honest name to an euill deede. As whē I would call one accordynglie, that is of a noughtie behauiour, to saie: Ah sirrha, you are a Marchaunte in deed: where as I thinke a Marchauntes name is honest. Some old fellowes, whē thei thinke one to bee an Heretique, thei will saie he is a Gospeller. Some newe fellowes when thei thinke on a Papist, thei wil call hym streight a Catholique, and bee euen with hym at the landes ende. Cōtrariwise, some will giue an euil name to a good thyng: As a Father louyng his sonne tenderlie, and hauyng no cause to bee greeued with hym, will sometymes saie to hym: Come hether sir knaue, and the Mother merelie beyng disposed, will saie to her sweete Sonne; Ah you little horesonne, will you serue me so. Where as I thinke some women that ofte saie so, will sweare vppon a booke thei are none such, and almoste I had saied, I dare sweare for some of them my self, if God had not forbidden me to sweare at all.

This kinde also is pretie, when wee gather an other thyng by a mannes tale, then he would gladlie wee should gather. When *Liuius Salinator* a Romaine Capitaine, had kepte the Castell of *Tarentum*, losyng the Toune to *Hanniball* his enemie, and that *Maximus* therevpon had laied siege to thesame Toune, and got it againe by the sword: Then *Salinator* whiche thus kepte the Castell, desired hym to remember, that through his meanes he gotte the Toune. Why should I not (quod he) thinke so: For if you had neuer loste it, I had neuer gotte it.

Q. Fabius Maximus.

To dissemble sometymes, as though wee vnderstoode not what one meant, declareth an apt witte, and muche deliteth such as here it. *Diogenes* was asked on a tyme, what Wine he loued beste to drinke. Marie (quod he) an other mannes wine, meanyng that he loued that drinke beste that coste hym leaste. The same *Diogenes* likewise was asked what one should giue hym, to lette hym haue a blowe at his hedde, Marie a helmet quoth he.

Diogenes.

One *Octauius* a *Libian* borne (as witnesseth *Macrobius*) saied vnto *Tullie*, when he spake his mynde vpon a matter. Sir,

I heare you not, I praie you speake louder. No (quoth *Tullie*:) That is a meruaile to me, for as I dooe remember, your Eares are well bored through, meanyng that he was nailed vpon a Pillorie, or els had holes made in his Eares, whiche might serue (as *Tullie* iested) to receiue open aire.

Another beyng sore offended vpon some cause with a fellowe, who had losse his Eares for good cause, saied in his heate. I will handell thee like a knaue, seest thou now. And heapyng woordes vppon woordes, would gladly belike that the partie should haue caried them awaie, and well remembred them, and therefore said furiously vnto him, dooest thou heare me? Vppon that, one that stoode by, saied to this angrie gentleman. I doubte sir, that this Pillorie fellowe dooeth not heare you at all. For as you remember he losse his Eares of late, and how can he heare that hath no Eares at all. With that the gentlemannes anger was altered to mirthe and laughter, and so thei all departed.

When *Mettellus* tooke muster, and required *Cæsar* to bee there, not abidyng that he should bee absent, though his eies greued him, and saide what man do you se nothyng at all? Yes Mary (q *Cæsar*) as euill as I se. I can se a lordeship of yours (the which was fower or fiue miles frō Rome) declaryng that his buildyng was ouer sumtuous, and so houge withall (muche aboue his degree) that a blinde man might almoste see it. Now in those daies ouercostly buildyngs was generally hated, because men sought by suche meanes to get fame, and beare rule in the cōmon weale.

The like also is of one *Nasica*, who when he came to the Poet *Ennius*, and asked at the gates if *Ennius* were at home, the maide of the house being so commaunded by her maister, made answere that he was not within. And when he perceiued, that she so saied by her maisters commaundemente, he wente straight his waie, and saied no more.

Now shortly after when *Ennius* came to *Nasica*, and called for hym at the dooze, *Nasica* cried out a loude, and saied, Sirrha, I am not at home? What manne (quoth *Ennius*) I heare thee speake. Do not I knowe thy voice? Then (q *Nasica*.) Ah shamelesse man that thou art, when I sought thee at thy home, I did beleue thy maide, when she saied thou waste not at home, and wilte

Ennius pleasaunt answere to Nasica.

not thou beleue me, when I tell thee myne owne self, that I am not at home?

A man mocked with the same he bringeth.

It is a pleasant hearyng, when one is mocked with the same that he bryngeth. As whē one *Q. Opimius* hauyng an euill name for his light behauiour, had saied to a pleasaunt man, *Egilias* that semed to be wanton of liuyng, and yet was not so: Ah my sweete darlyng *Egilia*, whē wilt thou come to my house sweete wenche, with thy rocke & thy spindell? I dare not in good faith (q she) my mother hath forbidden me, to come in any suspected house, where euill rule is kepte.

An Eremite in Italie, professyng a meruailous straight life, and eschewyng the Citee dwelte in deserte, where he made hymself a Caue, wrought by his owne handes with Spade and Shoucll, and couerynge the same with boughes and yearth, laye there in his Couche or Cabine liuyng in contemplation, as one that vtterlie had forsaken the worlde, wherevpon he came in greate credite with the people, and especiallie with the women of that Toune, as by Nature women are more apte to beleeue, and readier giuen to Superstition then menne are. Afterwardes it appeared that this Eremites holinesse was altogether counterfeit, and he founde a verie leude manne. For it was knowne and well proued, that he had the companie of diuers Gentlewoman of that Citie, and therefore beyng examined openlie, and greeuously rebuked, he confessed that he had the vse of diuers Ladies there. Wherevppon a Register that tooke the note of all their names, beeyng muche greeued with his filthie behauiour, especiallie because he had vsed so many, saied thus. Ah thou vile man. Is there any other with whom thou haste been acquainted. Saie on beast and shame the Deuill. The poore Eremite beeyng wonderfullie rebuked of euery bodie, and meruailous sorie of suche his folies priuelie committed, and openly knowne. Saied to the Register in this wise, Sir, seyng I am charged to saie the truthe, and that the holie mother Churche willeth me to leaue nothing vnrehearsed, that the rather vppon my plaine confession, I maie the sooner haue obsolution: In good faith maister Register (quoth he) I doe not remember any other sauyng your wife onely, who was the firste and the laste that euer I haue touched, since I made my

Graue,

Graue, and therfore if it please you to put her into your booke also, you maie boldly doe it. For surely she was very louyng to me. With that the Register in a greate heate stoode vp, and castyng his Pen out of his hande, would haue been at the Eremite rather then his life. The people laughed hartely, to se the Register that was so hastie before, to charge the simple Eremite with his wanton folies, to be in suche sort touched with his wiues default. And many then there (as yong men be in suche cases forward) would in any wise, that the Register should haue witten his wiues name in his owne booke, *ad æternam rei memoriam*.

Those Iestes are bitter whiche haue a hid vnderstandyng in them, whereof also a man maie gather muche more then is spoken. A homely fellow made his wofull lamentation to *Diogenes* in moste pitifull sort, because his wife had hanged her self vpon a Figtree, hoppyng to finde some comfort at his hande. But *Diogenes* hearyng this straunge deede, for the loue of God (qᵗ he) giue me some slippes of that Tree, that I might set them in some Orchard. The fruite liked hym well, and belike he thought that such slippes, would haue been as good to dispatche noughtie women, as lime twigges are thought mete to catche wilde birdes withal.

Diogenes doggishe answere in despite of women.

An Archedeacon beyng nothyng so wise as he was wealthie, nor yet so learned as he was worshipfull, asked a yong man once whether he had a good witte or no. Yea Mary sir (quoth he) your witte is good enough, if you keepe it still and vse it not, for euery thyng as you knowe, is the worsse for the wearyng. Thou saiest euen trothe (qᵗ he) for that is the matter that I neuer vsed preachyng: For it is nothyng but a wastyng of witte, and a spendyng of winde. And yet if I would preache, I thinke I could dooe as well as the beste of them. Yea sir (quoth he) but yet I would ye should not proue it, for feare a strainyng your self to muche: why? Doest thou feare that (quoth he) nay thou maiest be assured, I wil neuer preach so long as I liue, God beyng my good Lord. There are ouer many Heretiques, for good meanyng menne to speake any thyng now adaies. You saie euen troth quoth the yong man, and so went foorthe, but to tell all, I had neede to haue tyme of an other worlde, or at the least to haue breath of an other bodie.

An vnlearned Orator made an Oration on a tyme, thyn-

kyng that he had with his well doyng delited muche all men, and moued them to mercie and pitie, and therefore sittyng doune, he asked one *Catulus* if he had not moued the hearers to mercie. Yes Marie, quoth he, and that too greate mercie and pitie bothe, for I thinke there is none here so hard harted, but thought your oratiō verie miserable, and therefore needefull to be greatly pitied.

Churlishe answeres like the hearers sometymes verie well. When the father was caste in iudgement, the Sonne seyng hym weepe: why weepe you Father (quoth he:) To whom his father answered. What: Shall I syng I praie thee, seyng by Lawe I am condempned to dye. *Socrates* likewise beeyng mooued of his wife, because he should dye an innocent and giltlesse in the lawe: Why for shame women qᵗ he: wilt thou haue me to dye giltie and deseruyng. When one had falne into a ditch, an other pitiyng his fall, asked him and saied: Alas how got you into that pitte: Why Gods mother, quoth the other, doest thou aske me how I gotte in, naie tell me rather in the mischeef, how I shall get out.

There is an other contrarie vnto this kinde, when a man sufferеth wrong, and giueth no sharpe answere at all. As whē *Cato* was stroken of one that caried a Cheste: Some saie a long poule, when the other saied after he had hit hym. Take heede sir I praie you: why quoth *Cato*, doest thou carie any thing els.

Folie and lacke of naturall witt, or els want of honestie, giue good matter of mirthe oftentymes. When *Scipio* beyng *Pretor* had appointed vnto a certaine *Sicilian*, one to be his Lawier that was of a good house, and had an euill wit, little better then half a foole: I praie you qᵗ the *Sicilian* to *Scipio*, appointe this Lawier for myne aduersarie, and let me haue none at all hardely.

Wishyng. In speakyng against an euill manne, and wishyng somewhat therevpon, a teste maie seme delitefull. When an euill man had accused many persones, and none toke any harme by hym, but rather were acquited from time to time, and taken the soner for honest men. Now would to Christes passion, qᵗ a noughtie fellowe: that he were myne accuser, for then should I bee taken for an honeste man also through his accusation. *Demonedes* hauyng crooked feete, loste on a tyme bothe his shooes, whereupon he made his praier to God, that his shooes might serue his feete, that had

stolne

stolne them awaie. A shrewde wishe for him that had the shoes, and better neuer weare shoes, then steale them so dearly.

Thynges gathered by coniecture, to seme otherwise then thei are, delite muche the eares beeyng well applied together. One was charged for robbyng a Churche, and almoste euidently proued to be an offendour in that behalf, the saied manne to saue hym self harmeles, reasoned thus: Why, quoth he, how should this bee, I neuer robbed house, nor yet was euer faultie in any offence besides, how then should I presume to robbe a Churche? I haue loued the Churche more then any other, and will louers of the Churche robbe the Churche? I haue giuen to the Churche, how happeneth that I am charged to take from the Churche, hauyng euer so good mynde to Church dignitie? Assure your selues thei passe little of the Churche, that would aduenture to robbe the Churche. Thei are no Churchmen, thei are maisterlesse men, or rather S. Nicolas clarkes that lacke liuing, and goyng in Procession takes the Churche to be an Hospitall for waie fairers, or a praie for poore and needie beggers: but I am no suche man. Coniectures

Thynges wantyng, make good pastime beeyng aptly vsed. Alacke, alacke, if suche a one had somewhat to take too, and were not paste grace: he would doe well enough without all doubt: I warrante hym, he wantes nothyng saieth an other of a couetous man, but one thyng, he hath neuer enough. Thynges wantyng.

Suche a maune hath no faulte but one, and if that were amended, all were wel: what is that quoth an other? In good faith he is nought.

To giue a familiare aduise in the waie of pastyme, deliteth muche the hearers. When an vnlearned Lawier had been hoarse and almoste loste his voice with ouerlong speakyng, one *Granius* gaue hym counsell to drinke swete wine colde, so sone as he came home. Why, q he, I shall lose my voice if I dooe so. Marie, q he, better doe so then vndo thy client, and lose his matter altogether. Familiar aduise giuyng.

But emong all other kindes of delite there is none that so muche comforteth and gladdeth the hearer, as a thyng spoken cõtrarie to the expectation of other. *Augustus* Emperour of Rome seeyng a handsome yong man there, whiche was muche like vnto hymself in countenaunce, asked hym if euer his mother was Thynges spoken contrarie to expectation.

in

in Rome, as though he had been his baſtarde. No forſothe (quoth he) but my father hath been here verie often: with that the Emperour was abaſhed, as though the Emperours owne mother had been an euill woman of her bodie.

When an vnlearned Phiſition (as Englande lacketh none ſuche) had come to *Pauſanias* a noble gentleman, an aſked hym if he were not troubled muche with ſickeneſſe. No ſir (quoth he) I am not troubled at all, I thanke GOD, becauſe I vſe not thy counſaile. Why dooe ye accuſe me (q the Phiſition) that neuer tried me? Marie (q *Pauſanias*) if I had once tried thee, I ſhould neuer haue accuſed thee, for then had I been dedde, and in my graue many daies agone,

An Engliſhe Phiſition ridyng by the waie: and ſeyng a great companie of men gatherd together, ſent his man to knowe what the matter was, wherevpon his manne vnderſtandyng that one there was appointed to ſuffer for killyng a manne: came ridyng backe in all poſte haſte, and cried to his Maiſter, long before he came at him: gette you hence ſir, gett you hence for Gods loue. What meaneſt thou (quoth his Maiſter.) Marie (quoth the ſeruant) yõder man ſhall dye for killyng of one man, and you I dare ſaie, haue killed a hundred menne in your daies: Gette you hence therefore for Gods loue if you loue your ſelf.

An Italian hauyng a ſute here in Englande, to the Archbuſhop of Yorke that then was, and commyng to Yorke Toune at that tyme, when one of the Prebẽdaries there brake his bread, as thei terme it, and therupon made a ſolemne long diner, the which perhaps began at aleuen, and continued well nye fower in the after noone, at the whiche diner this Biſhoppe was: It ſo fortuned that as thei were ſet, the Italian knockt at the Gate, vnto whom the Porter perceiuyng his errande, anſwered, that my lorde Buſhop was at diner. The Italian departed, and returned betwirt xii. and one, the Porter anſwered thei were yet at diner, he come again at twoo of the clocke, the Porter told him thei had not half dined: he came at three a clocke, vnto whom the Porter in a heate anſwered neuer a woorde, but churliſhely did ſhut the gates vpon hym. Wherupon others told the Italian, that there was no ſpeaking with my lorde, almoſt al that daie, for the ſolẽne diner ſake.

The

The gentleman Italian, wonderyng much at such long sitting, and greatly greeued, because he could not then speake with the Bishoppes grace, departed straight towardes London, and leauyng the dispatch of his matters with a deare freend of his, tooke his iurney towardes Italie. Three yeres after it happened that an Englisheman came to Rome, with whom the Italian by chaunce fallyng acquainted, asked hym if he knewe the Bishop of Yorke. The Englisheman saied, he knewe hym right well. I praie you tell me (quoth the Italian) hath that Bishoppe yet dined? The Englisheman much meruailyng at his question, could not tell what to saie. The Italian vp and told him all, as I haue saied before, whereat thei bothe laughed hartely.

Examples be innumerable that serue for this purpose.

A man maie by hearyng a loude lye, pretely mocke the lye by reportyng a greater lye. When one beyng of a lowe degre, and his father of meane wealth, had vaunted muche of the good house that his father kepte: of twoo Beefes spente weekely, and halfe a score Tunne of wine dronke in a yere, an other good fellow hearyng hym lye so shamfully: in deede (quoth he) Beefe is so plentifull at my maister your fathers house, that an oxe in one daie is nothyng, and as for Wine, Beggers that come to the doore, are serued by whole gallands. And as I remember your father hath a spring of wine in the middest of his Courte, God continue his good house keepyng.

A lie mocked with a lye

Oftentimes we maie graunte to an other, thesame that thei will not graunte to vs. When a base borne fellowe, whose parantes were not honeste, had charged *Lelius* that he did not liue accordyng to his auncesters: yea, but thou doest liue, quoth *Lelius*, accordyng to thy elders.

Graunting to other the same, that thei will not graunt to vs

One beeyng a gentleman in birth, and an vnthrifte in conditions, called an other man in reproche begger and slaue. In deede sir, quoth the poore manne, you are no begger borne, but I feare me ye will dye one.

Better be borne a begger, then dye a begger.

An other likewise called *Diogenes* harlet and caitife, to whom *Diogenes* answered in this wise, In dede suche a one haue I been as thou now art, but such a one as I now am, shalt thou neuer be.

Salust beyng a gentleman borne, and a man of muche wealth, and

and yet rather by birthe Noble: Then by true dealyng honest, enueighed muche the estimation whiche *Tullie* had emong all men and saied to him before his face: Thou art no gentleman borne, and therefore not meete to beare office in this common weale: In deede (q*u*oth *Tullie*) my nobilitie beginnes in me, and thine dooeth ende in thee. Meanyng thereby thot though *Salust* were borne noble, yet he were like to dye wretched, whereas *Tullie* beeyng borne bothe poore and bace, was like to dye with honour, because of his vertue, wherein cheefly consisteth Nobilitie.

Pleasaunt dissembling in outward behauiour.

There is a pleasant kinde of dissembling, when twoo meetes together, and the one can not wel abide the other: and yet thei bothe outwardly striue to vse pleasante behauiour, and to shewe muche courtesie, yea, to contende on bothe partes, whiche should passe other in vsyng of faire woordes, and making of liuely countenances: seekyng by dissemblyng, the one to deceiue the other.

Checkyng a lyer with an open mocke.

When we see a notable lye vttерde, wee checke the offendour openly with a pleasaunt mocke. As when one *Vibius Curius* did speake muche of his yeres, and made himself to be muche yonger then he was (q*u*oth *Tullie*) why then maister *Vibius*, as farre as I can gather by my reckening, when you and I declamed together laste, you were not then borne by all likelihoode, if that bee true whiche you saie.

When *Fabia Dolobella* saied to the same *Tullie*, that she was but thirtie yeres of age: As women by their good willes would neuer bee old: I thinke so (q*u*oth *Tullie*) for I haue heard you saie no lesse then twentie yeres agoe.

A Soldiour that thought his estimation, stoode moste in the vertue of his hande Gunne, made a meruailous bragge of it, and saied he was able to shoote leauell a greate deale farther, then any one there would beleue hym to saie truthe: whereupon he called his man to beare witnesse of the same, and asked him whether it were so or no. In deede, q*u*oth his man, you saie truthe, but then you must remember sir, you had the winde with you when you shotte so farre. Belike he thought, there would neuer come suche a Winde againe.

¶ Of disposition and apt ordering of thinges.

I Haue trauailed hetherto in teachyng the right waie, to finde meete matter for euery cause, vsing Arte as my slender witte could best yeelde. And now, next and immediately after inuention, I thinke meete to speake of framyng, and placyng an Oration in order, that the matter beeyng aptly setled and couched together: might better please the hearers, & with more ease be learned of all men. And the rather I am earnest in this behalf, because I knowe that al thynges stande by order, and without order nothyng can be. For by an order we are borne, by an order we liue, and by an order wee make our ende. By an order and rule as hedd, and other obey as members. By an order realmes stande, and Lawes take force, Yea, by an order the whole worke of Nature, and the perfite state of all the Elementes haue their appointed course. By an order we deuise, we learn and frame our doinges to good purpose. By an order the Carpenter hath his squire, his rule, and his plomette. The Tailour his mett yarde and his measure: the Mason his former, and his plaine, and euery one accordyng to his callyng, frameth thinges thereafter. For though matter be had, and that in great plentie: yet all is to no purpose, if an order be not vsed. As for example. What auaileth Stone, if Masons doe not woorke it. What good doeth clothe, if Tailours take no measure, or doe not cut it out? Though Timber bee had for makyng a ship, and all other thinges necessarie, yet the shipp shall neuer be perfite, till workemen begin to set to their handes, and ioyne it together. In what a comely order hath God made man, whose shape is not thought perfite, if any part bee altered? Yea, all folke would take him for a monster, whose feete should occupie the place of his handes. An armie neuer getteth victorie, that is not in arate, and set in good order of battaill. So an Oration hath little force with it, and doeth smally profite, whiche is vtterde without all order. And needes must he wander, that knowes not how to goe, neither can he otherwise chuse but stumble:

Order of what sort it is

that

that gropyng in the darke, can not tell where he is: yea, he muste needes bothe leaue muche vnspoken, repeate often thinges spokē before not knowyng what, nor where to speake beste: that giues hymselfe rather to take the chaunce of fortune, then to follow the right waie of aduised counsaill. What should a man doe with a weapon, that knoweth not how to vse it? What though one haue mountaines of golde, what auaileth hym to haue suche heapes, if he can not tell how to bestowe thē? it is not enough to haue learnyng, but it is all to vse learnyng. Therefore, because this parte of bestowyng matter, and placyng it in good order is so necessarie. I will shewe what the learned haue saied in this behalfe, so muche as I shall thinke needefull.

¶ *Disposition what it is.*

DIsposition as *Tullie* doeth define it: Is a certain bestowyng of thinges, and an apte declaryng what is meete for euery part, as tyme and place doe beste require.

¶ *Diuidyng of disposition.*

THere are twoo kindes of disposyng, and placyng of matter. The one is, when we followe the appointed rule of *Rhetorique*, the whiche Nature doeth almoste teache vs: The other is wholie fashioned by the discretion of him that makes the Oration.

Rhetorique. what it teacheth for orderyng of thynges.

Rhetorique doeth teache vs, and Nature also leadeth vs thereunto, first to speake somewhat before we open our matter, after that to tell the cause of our entente, settyng foorthe the matter plainly that all maie vnderstand it, then to proue our owne cause by good reason, and to confute all suche thinges, as are contrary to our purpose: laste of all, to gather the whole in a somme, concludyng the matter breefly, and so to make an end. Now to place those reasons, whiche should bothe serue to confirme, and to confute, and to tell in what parte of the Oration, it were beste to vse this reason and that reason, that the rather we might proue, teach and perswade: a right wiseman had needc to take this matter in hande. For euen as the tyme, the place, the iudge, and the matter it selfe shall giue cause: so muste a wise bodie take his aduauntage. Sometimes it shall bee expediente to vse no preface at all, or els when the matter is well knowne, it will bee good to leaue the

matter

matter vntolde, and straight to seeke the confirmation, vsyng some strong reason for the same purpose. Yea, sometymes it may doe good, to neglect the naturall order, and beginne first to proue the cause, and afterward to tell it better then it was tolde before.

If the Judge or the hearers, shalbe wearied with other reportes before, it is best to go to the matter, and proue it out of hande, with as breef reasons and as strong as can bee gathered possible. And in prouyng of our matters we had neede euermore, rather to weye our reasons, then to number them, and thinke not that then we shall doe beste when we haue the strongest. And firste of al the strongest should be vsed, and the other placed in the middest of the oration, the whiche beyng heaped together will make a good mustar. And yet this also would be learned, whereas we vsed the best reasons at the firste, wee should also reserue some that were like good for the latter ende: that the hearers might haue th̄e fresshe in their remembrance, when thei should giue iudgement. The slender reasons that can do lesse good, and yet not at al (for some may better be omitted) would be placed in the middest (as I said) that bothe thei might be lesse marked, or beyng heaped there together thei might dooe more good, especially when bothe weightie reasons went before, and weighty reasons also followed after. Now a wiseman that hath good experience in these affaires, and is able to make himself a *Rhetorique* for euery matter, will not be boūd to any precise rules, nor keepe any one order, but suche onely as by reason he shall thinke best to vse, being maister ouer art, rather then art should be maister ouer hym, rather making art by witt, then confoundyng witt by art. And vndoubtedly euen in so dooyng he shall doe right well, and content the hearers accordingly. For what mattereth whether we followe our booke or no, if wee followe witt and appoint our self an order, suche as maie declare the truthe more plainly? Yea, some that bee vnlearned, and yet haue right good wittes: will deuise with themselues without any booke learnyng, what thei will saie, and how muche thei will saie appointyng their order, and partyng it into three or fower partes or more if neede be, such as thei shall thinke especiall pointes, and moste meete to bee touched. Whose doynges as I can well like, and muche commende them for thesame: so I would thinke them

Argumentes how they should bee digested.

muche more able to doe muche better: If thei either by learnyng followed a patern, or els knewe the preceptes which leade vs to right order. Rules were therefore giuen, and by muche obseruation gathered together, that those whiche could not see Art hid in an other mannes dooynges, should yet see the rules open all in an order set together: and thereby iudge the rather of their doinges, and by earnest imitation, seeke to resemble such their inuention. I can not denie, but that a right wise man vnlearned, shall doe more good by his Naturall witte, then twentie of these common wittes that wante Nature to helpe Arte. And I knowe that rules were made first by wisemen, and not wisemen made by rules. For these preceptes serue onely to helpe our neede, suche as by Nature haue not suche plentifull giftes. And as for other vnto whom Nature is more fauourable, thei are rather putt the soner in remembrance, that suche lessons are then so taught, as though thei neuer knewe them, or els neuer would vse them. And therefore a certain learned man and of much excellencie, beyng asked what was suche a figure, and suche a trope in *Rhetarique*: I can not tell (q he) but I am assured, if you looke in my booke of mine Orations, you shall not faile but finde them. So that though he knewe not the name of suche, and suche figures, yet the Nature of them was so familiare to his knowledg, that he had the vse of them when soeuer he had neede. Now though this manne could well thus doe, beyng of suche notable vnderstandyng, yet it were folie that I should followe his waie, whiche want so good a wit. And I thinke euen he hym self should not haue lost by it neither, if he had seen that in a glasse, whiche he often vsed to doe without knowledge. Manne is forgetfull, and there is none so wise but counsaill maie doe hym good. Yea, he shall doe muche better that knoweth what art other menne haue vsed, what inuention thei haue followed, what order thei haue kept, and how thei haue best dooen in euery parte. If he like not theirs, he maie vse his owne, and yet none dooeth so euill (I thinke) but some good maie be gotte by hym. The wise therefore will not refuse to heare: and the ignorannt for wante, had neede to seeke a will.

The vse of Arte.

The ende of the second booke.

ehT

¶ The third Booke.

¶ Of apt chusyng and framyng of woordes and sentences together, called Elocution.

AND now we are come to that part of *Rhetorique*, the whiche aboue all other is moste beautifull, wherby not onely woꝛdes are aptly vsed, but also sentences are in right oꝛder framed. Foꝛ whereas Inuention helpeth to finde matter, and Dispositiõ seruеth to place argumentes: Elocution getteth woꝛdes to set foꝛthe Inuention, and with such beauty commendeth the matter, that reason semeth to be clad in Purple, walkyng afoꝛe bothe bare and naked. Therefoꝛe *Tullie* saieth well, to finde out reason and aptly to frame it, is the part of a wiseman, but to commende it by woꝛdes and with goꝛgious talke to tell our conceipt, that is onely pꝛoper to an Oꝛatour. Many are wise, but fewe haue the gift to set foꝛth their wisedome. Many can tell their mind in Englishe, but fewe can vse meete termes and apte oꝛder: suche as all men should haue, and wisemen will vse: suche as needes must bee had when matters should be vttered. Now then what is he at whõ all men wonder, and stand in a mase at the vewe of his wit:: whose doynges are beste estemed: Whom we doe moste reuerence, and compt half a God emong men? Euen such a one assuredly that cã plainly, distinctly, plentifully and aptly, vtter both woꝛdes & matter, and his talke can vse such compositiõ, that hẽ maie appere to keepe an vnifoꝛmitie, and (as I might saie) a nomber in the vttering of his sentence. Now an eloquent man beyng smally learned can doe much moꝛe good in persuading by shift of woꝛdes, & meete placyng of matter: then a great learned clarke shalbe able with great stoꝛe of learning, wãting woꝛdes to set foꝛth his meanyng. Wherefoꝛe I muche meruaile that so many seke the onely knowledge of thinges, without any minde to cõmend oꝛ set foꝛth their intendement: seyng none can knowe either what thei are, oꝛ what thei haue without ẏ gift of vtterãce. Yea bying thẽ to speak their minde, & enter in talke with such as are saied to be learned, and you shall finde in thẽ suche lacke of vttrance, that if you iudg thẽ by their tong, and expꝛessyng of their minde: you must needes

Eloquent men moste estemed.

saie thei haue no learning. Wherin me thinkes thei do like some riche snudges hauyng great wealthe, goe with their hose out at heeles, their shooes out at toes, and their coates out at bothe elbowes. For who can tell if suche men are worthe a groate, when their apparell is so homely, and all their behauiour so base: I can call them by none other name but slouens, that maie haue good geare, and neither can nor yet will once weare it clenly. What is a good thyng to a manne, if he neither knowe the vse of it, nor yet (though he knowe it) is able at all to vse it: If we thinke it comelinesse and honestie to set forthe the bodie with handsome apparil and thinke them worthie to haue money, that bothe can and wil vse it accordyngly: I can not otherwise see but that this parte deserueth praise, whiche standith wholly in settyng forthe the matter, by apt wordes and sentences together, and beautifieth the tonge with greate chaunge of colours, and varietie of figures.

Barbarous Clarkes, no better then slouens.

¶ *Fower partes belonging to Elocution.*

i. Plainnesse.
ii. Aptnesse.
iii. Composition.
iiii. Ornation.

Among all other lessons this should first be learned, that we neuer affect any straunge vnkehorne termes, but to speake as is cõmonly receiued: neither seking to be ouer fine, nor yet liuyng ouercarelesse vsing our speeche as moste men doe. and ordering our wittes as the fewest haue done. Some seke so far for outlandishe English, that thei forget altogether their mothers langage. And I dare sweare this, if some of their mothers were aliue, thei were not able to tell what thei say: & yet these fine English clerkes wil saie, thei speake in their mother tonge, if a manne should charge them for counterfeityng the kinges Englishe. Some farre iourneyed gentleman at their returne home, like as thei loue to goe in forraine apparell, so thei will pouder their talke with ouersea langage. He that commeth lately out of Fraunce, will talke Frẽche English and neuer blushe at the matter. And other chops in with Englishe Italinated, and applieth the Italian phrase to our Englishe speakyng, the whiche is, as if an Orator that pro-

Plainnesse, what it is.

fessieth

fesseth to vtter his minde in plaine Latine, would needes speake Poetrie, and farre fetched colours of straunge antiquitie. The Lawyer will stoze his stomacke with the pratyng of Pedlers. The Auditoz in makyng his accompt and reckenyng, cometh in with *sise sould*, and *cater denere*, foz vi.s.iiii.d. The fine courtier. wil talke nothing but *Chaucer*. The mistical wisemen and Poeticall Clerkes, will speake nothing but quainte Prouerbes, and blinde Allegozies, delightyng muche in their owne darckenesse, especially, when none can tell what thei doe saie. The vnlearned oz foolishe phantasticall, that smelles but of learnyng (suche fellowes as haue seen learned men in their daies) wil so Latin their tongues, that the simple can not but wonder at their talke, and thinke surely thei speake by some reuelation. I knowe them that thinke *Rhetorique* to stande wholie vpon darke woozdes, and he that can catche an vnke hozne terme by the taile, him thei coumpt to bee a fine Englisheman, and a good *Rhetorician*. And the rather to sette out this folie, I will adde suche a letter as William Sommer himself, could not make a better foz that purpose. Some will thinke and sweare it too, that there was neuer any suche thyng written: well, I will not forze any man to beleue it, but I will saie thus muche, and abide by it too, the like haue been made heretofore, and praised aboue the Moone.

A letter deuised by a Lincolneshire man, foz a voide benefice, to a gentleman that then waited vppon the Lozd Chauncellour, foz the tyme beyng.

Ponderyng, expendyng, and reuolutyng with my self, your ingent affability, and ingenious capacity foz mundaine affaires: I cānot but celebrate, and extol your magnifical dexteritie aboue all other. Foz how could you haue adepted suche illustrate prozogatiue, and domistical superioritie, if the fecunditie of your ingenie had not been so fertile and wonderfull pregnant. Now therefoze beeyng accersited to suche splendente renoume, and dignitie splendidious: I boubte not but you will adiuuate suche pooze adnichilate orphanes, as whilome ware condisciples with you, and of antique familiaritie in Lincolneshire. Emong whom I beyng a Scholasticall panion, obtestate your sublimitie, to extoll mine infirmitie. There is a Sacerdotall dignitie in my native Coun- An vnke-hozne terme.

trey contiguate to me, where I now contemplate: whiche your worshipfull benignitie could sone impetrate for me, if it would like you to extende your sedules, and collaude me in them to the right honourable lord Chaunceller, or rather Archgrammacian of Englande. You know my literature, you knowe the pastorall promotion, I obtestate your clemencie, to inuigilate thus muche for me, accordyng to my confidence, and as you knowe my condigne merites for suche a compendious liuyng. But now a relinquishe to fatigate your inteligence, with any more friuolous verbositie, and therfore he that rules the climates, be euermore your beautreur, your fortresse, and your bulwarke. *Amen.*

Dated at my Dome, or rather Mansion place in Lincolneshire, the penulte of the monethe Sextile. *Anno Millimo, quillimo, trillimo.* *Per me Ioannes Octo.*

What wiseman readyng this Letter, will not take hym for a very Caulf that made it in good earnest, and thought by his ynke pot termes to get a good Parsonage. Doeth wit reste in strange wordes, or els standeth it in wholsome matter, and apt declaryng of a mannes minde? Doue we not speake because we would haue other to vnderstande vs, or is not the tongue giuen for this ende, that one might know what an other meaneth? And what vnlearned man can tell, what half this letter signifieth? Therfore, either we must make a difference of Englishe, and saie some is learned English, and other some is rude English, or thone is court talke the other is countrey speeche, or els we must of necessitie banishe all suche *Rhetorique*, and vse altogether one maner of language. When I was in Cambrige, and student in the kynges College, ther came a man out of the toune with a pinte of wine in a pottle pot, to welcome the prouost of that house, that lately came from the court. And because he would bestow his present like a clarke, dwelling emong the scholers: he made humbly his thre curtesies and saied in this maner. Tha good euen my good Lorde, and wel might your Lordship fare, vnderstandyng that your Lordshippe was come, and knowyng that you are a worshipfull Pilate, and kepes abominable house: I thought it my duetie to come incantiuante, and bring you a pottel of wine, the whiche I beseech your Lordshipp take in good worth. Here the simple man, beyng desirous:

rous to amende his mothers tongue, shewyng hymself not to be the wisest man that euer spake with tongue.

An other good fellowe of the countrey, beyng an Officer and Maior of a towne, and desirous to speake like a fine learned man, hauyng iuste occasion to rebuke a runnegate fellowe, saied after this wise in a greate heate. Thou yngraine and vacation knaue, if I take thee any more within the Circumcision of my dampnation: I will so corrupte thee, that all vacation knaues shall take ilsample by thee. Roperite chidyng.

An other standyng in muche neede of money, and desirous to haue some helpe at a gentlemannes hande, made his complainte in this wise. I praie you sir bee so good vnto me, as forbeare this half peres rent. For so helpe me God and halidome, we are so taken on with contrary Bishoppes, with reuiues, and with Southsides to the Kyng, that al our money is cleane gone. These wordes he spake for Contribution, Releef, and Subsidie. And thus wee see that poore simple men are muche troubled, and talke oftentymes they knowe not what for lacke of witte, and wante of Latine and Frenche, whereof many of our straunge wordes full often are deriued. Those therefore that will eschue this folly, and acquaint themselues with the beste kinde of speeche, must seeke from tyme to tyme suche wordes as are commonly receiued, and suche as properly maie expresse in plaine maner, the whole conceipte of their mynde. And looke what woordes wee beste understande, and knowe what they meane: the same should soonest bee spoken, and first applied to the vtterance of our purpose.

Now whereas wordes be receiued, aswell Greke as Latine, to set forthe our meanyng in the Englishe tongue, either for lack of store, or els because we would enriche the language: it is well doen to vse them, and no man therein can bee charged for any affectation, when all other are agreed to followe the same waie. There is no man agreeued when he heareth (Letters Patentes) and yet Patentes is Latine, and signifieth open to all men. The Communion is a fellowship, or a cõmyng together, rather Latin then Englishe: the kinges prerogatiue declareth his power roial aboue all other, and yet I know no man greued for these termes, beyng vsed in their place, nor yet any one suspected for affectatiõ,

when such generall woꝛdes are spoken. The folie is espied, when either we will vse suche woꝛdes as fewe men doe vse, oꝛ vse them out of place, when an other might serue muche better. Therefoꝛe to auoide suche folie, wee maie learne of that moste excellent Oꝛatour *Tullie*, who in his third booke, where he speaketh of a perfecte Oꝛatour, declareth vnder the name of *Crassus*, that foꝛ the choise of woꝛdes fower thynges should cheefly be obserued. First that suche wooꝛdes as we vse, should bee proper vnto the tongue wherein wee speake, againe, that thei bee plaine foꝛ all menne to perceiue: thirdlie, that thei bee apte and meete, most properly to sette out the matter. Fourthly, that woꝛdes translated from one signification to an other (called of the Grecians *Tropes*) bee vsed to beautifie the sentence, as precious stones are sette in a ryng to commende the gold.

Fower thinges obserued foꝛ choise of woꝛdes.

¶ *Aptnesse what it is.*

Aptnesse.

SUche are thought apt woꝛdes, that pꝛoperly agree vnto that thyng whiche thei signifie, and plainly expꝛesse the Nature of the same. Therefoꝛe thei that haue regard of their estimation do warely speake, and with choise vtter wooꝛdes moste apte foꝛ their purpose. In waightie causes graue wooꝛdes are thought moste nedeful, that the greatnesse of the matter maie the rather appere in the vehemencie of their talke. So likewise of other like oꝛder must be taken. Albeit some not onely doe not obserue this kind of aptnesse, but also thei doe fall into muche fondnes, by vsyng woꝛdes out of place, and applyng them to diuers matters without all discretion. As thus. An ignoꝛant fellowe cõming to a gentlemans place, and seyng a greate flocke of shepe in his pasture, said to the owner of thẽ, now by my truth sir, here is as goodly an audience of shepe as euer I sawe in my life. Who will not take this fellowe meter to talke with shepe, then speake emong men?

Unapt vsyng of apt woꝛdes.

An other likewise seyng an house faire builded, saied to his fellow thus: good loꝛd what a handsome phrase of buildyng is this? There are good woꝛdes euill vsed, when thei are not well aplied and spoken to good purpose. Therefoꝛe I wishe that suche vntowarde speakyng, maie giue vs a good lesson to vse our tongue warely, that our woꝛdes and matter maie still agree together.

¶ Of

¶ Of Compoſition.

When we haue learned vſual and accuſtomable woꝛdes to ſet foꝛthe our meanyng, wee ought to ioyne them together in apt oꝛder, that the Eare maie delite in hearyng the harmonie. I knowe ſome Engliſhemen that in this poincte haue ſuche a gifte in the Engliſhe, as fewe Latine hath the like, and theꝛefoꝛe delite the wiſe and learned ſo much with their pleaſaunte compoſition: that many reioyce when thei maie heare ſuche, and thinke muche learnyng is got when thei maie talke with them. Compoſition theꝛefoꝛe is an apte ioynyng together of woꝛdes in ſuche oꝛder, that neither the eare ſhall eſpie any gerre, noꝛ yet any man ſhalbe dulled with ouerlong dꝛawyng out of a ſentence, noꝛ yet muche confounded with minglyng of clauſes ſuch as are needeleſſe, beyng heaped together without reaſon, and vſed without number. Foꝛ by ſuche meanes the hearers will be foꝛced to foꝛget ful ofte what was ſaied firſt, befoꝛe the ſentence bee halfe ended: oꝛ els be blinded with confoũding of many thinges together. Sõe againe will be ſo ſhoꝛt, and in ſuche wiſe curtall their ſentences, that thei had nede to make a cõmentary immediatly after their meanyng, oꝛ els the moſte that heare them ſhalbe foꝛced to keepe counſaill.

Compoſitiõ what it is

Faultes in compoſition.

Some will ſpeake Dꝛacles, that a manne can not tell which waie to take them, ſome will bee ſo fine and ſo poeticall withall, that to their ſeemyng there ſhall not ſtande one haire a miſſe, and yet euery bodie els ſhall thinke them meeter foꝛ a Ladies chamber, then foꝛ an earneſt matter in any open aſſemblie.

Some will roue ſo muche and bable ſo farre without oꝛder, that a man would thinke thei had a greate loue to heare them ſelues ſpeake.

Some repeate one woꝛde ſo ofte, that if ſuche woꝛdes could bee eaten, and chopte in ſo ofte as thei are vttered out, thei would choke the wideſt thꝛote in all England. As thus If a man knewe what a mannes life were, no man foꝛ any mannes ſake would kil any man, but one man woule rather helpe an other man, conſideryng man is boꝛne foꝛ man to helpe man, and not to hate man. What man would not be choked, if he chopt all theſe men at once into his mouthe, and neuer dꝛonke after it? Some vſe ouermuch

repetition of some one letter, as pitifull pouertie praieth for a pe-nie, but puffed presumsion passeth not a poinct, pamperyng his panche with pestilent pleasure, procuryng his passeporte to poste it to hell pitt, there to be punished with paines perpetuall. Some will so sette their wordes, that thei muste bee faine to gape after euery worde spoken, endyng one worde with a vowell, and be-ginnyng the next with an other, whiche vndoubtedly maketh the talke to seeme moste vnpleasaunt. As thus. Equitie assuredly e-uery iniurie auoideth. Some will sette the Cart before the horse. as thus. My mother and my father are bothe at home, as though the good manne of the house did weare no breeches, or that the graie Mare were the better Horse. And what though it often so happeneth (GOD wotte the more pittie) yet in speakyng at the least, lette vs keepe a naturall order, and sette the man before the woman for maners sake.

An other commyng home in haste, after a long iourney, saieth to his man: Come hether sir knaue, helpe me of with my bootes and my spurres. I praie you sir, giue hym leaue first to plucke of your spurres, ere he meddle with your bootes, or els your man is like to haue a madde pluckyng. Who is so foolishe as to saie, the Counsaile and the Kyng, but rather the kyng and his Counsaile, the Father and the Sonne, and not contrary. And so likewise in all other, as thei are in degree first euermore to set them formost.

The wise therefore talkyng of diuers worthie men together, will firste name the worthiest, and keepe a decent order in repor-tyng of their tale. Some ende their sentences all alike, makyng their talke rather to appeare rimed Meter, then to seeme plaine speeche, the whiche as it muche deliteth beyng measurably vsed, so it much offendeth when no meane is regarded. I heard a prea-cher delityng muche in this kinde of composition, who vsed so of-ten to ende his sentences with wordes like vnto that which went before, that in my iudgement there was not a dosen sentences in his whole sermon, but thei ended all in Rime for the moste parte. Some not best disposed wished the preacher a Lute, that with his rimed sermon he might vse some pleasant melody, and so the peo-ple might take pleasure diuers waies, & dãce if thei list. Certes ther is a meane, and no reason to vse any one thing at al time. se-

yng

yng nothyng deliteth (be it neuer so good) that is alwaies vsed.

Quintilian likeneth the colours of *Rhetorique* to a mannes eye sight. And now (q he) I would haue all the bodie to be full of eyes, or nothyng but eyes: for then the other partes should wante their due place and proportion. Some ouerthwartly sette their wordes, placyng some one a mile from his fellowes, not contented with a plaine and easie composition, but seeke to set woordes thei can not tel how, and therefore one not liking to be called, and by print published Doctour of Phisicke, would needes be named a Phisicke Doctour, wherein appeared a wonderfull composition (as he thought) strange vndoubtedly, but whether wise or no let the learned sit in iudgement vpon that matter.

An other. As I rose in a Morning (q one) I mette a Carte full of stones emptie. Belike the manne was fallyng, when the Carte was full, and yet wee see that through straunge composition, his sentence appeareth darke.

Some will tell one thyng twentie tymes, now in, now out, and when a manne would thinke thei had almoste ended, thei are ready to beginne againe as fresh as euer thei were. Suche vaine repetitions declare bothe wante of witte, and lacke of learnyng. Some are so homely in all their doynges, and so grosse for their inuention, that thei vse altogether one maner of trade, and seeke no varietie to eschue tediousnesse.

Some burden their talke with needelesse copie, and will seeme plentifull when thei should bee shorte. An other is so curious and so fine of his tongue, that he can not tell in all the world what to speake. Euery sentence seemeth common, and euery woorde generally vsed is thought to bee foolishe in his wise iudgemente. Some vse so many interpositions, bothe in their talke and in their writyng, that thei make their saiynges as darcke as hell. Thus when faultes bee knowne thei maie bee auoided: and vertue the soner may take place, when vice is forseen and eschued as euill.

¶ *Of Exornation.*

When wee haue learned apte woordes, and vsuall phrases to set foorthe our meanyng, and can orderly place them without offence to the Eare, wee maie boldely commende

commende and beautifie our talke with diuers goodly colours, and delitefull translations, that our speeche maie seeme as bright and precious, as a riche stone is faire and orient.

Exornation. Exornation, is a gorgious beautifiyng of the tongue with borowed wordes, and change of sentence or speeche with muche varietie. First therefore (as *Tullie* saith) an oration is made to seme right excellent by the kind self, by the colour and iuice of speech.

Three maner of stiles or endityng es. There are three maner of stiles or indityngs, the great or mightie kinde, when we vse greate wordes, or vehement figures.

The small kinde, when wee moderate our heate by meaner wordes, and vse not the moste stirryng sentences.

The lawe kinde, when we vse no *Metaphores* nor translated wordes, nor yet vse any amplifications, but goe plainly to worke, and speake altogether in common wordes. Now in al these three kindes, the Oration is muche commended, and appereth notable when we keepe vs still to that stile whiche we first professed, and vse suche wordes as seme for that kinde of writyng moste conuenient. Yea, if we mynde to encreace or diminishe: to be in a heate, or to vse moderation. To speake pleasauntly or grauely: To bee sharpe or soft: to talke lordly, or to speake finely: to waxe auncient or familiare (whiche all are comprehended vnder one of the other three:) we must euer make our wordes apt and agreable to that kinde of stile whiche we firste began to vse. For as Frenche hoodes doone not become Lordes: so Parliament robes are vnfittyng for Ladies. Comelinesse therefore must euer be vsed, and all thinges obserued, that are most meete for euery cause, if we looke by attemptes to haue our desire.

Exornation by co'ours of Rhetorique. There is an other kinde of Exornation, that is not egallie sparpled throughout the whole Oration, but is so disseuered and parted as starres staude in the Firmament, or flowers in a garden, or prettie deuised antiques in a clothe or Arras.

¶ What a figure is.

A Figure is a certaine kinde, either of sentence, Oration, or woorde, vsed after some newe or straunge wise, much vnlike to that whiche men commonly vse to speake.

¶ The diuision of figures.

There

THere are three kindes of figures, the one is, when the nature of woꝛdes is chaunged from one signification to an other, called a *Trope* of the Grecians: The other seꝛueth foꝛ woꝛdes when thei are not chaunged by nature, but onely altred by speaking, called of the Grecias a *Schemo*. The third is, when by diuersitie of inuention, a sentence is many waies spoken, and also matters are amplified by heappng examples, by dilatyng argumentes, by comparyng of thynges together, by similitudes, by contraries, and by diuers other like, called by *Tullie* Exoꝛnation of sentences, oꝛ colours of *Rhetorike*.

By all whiche figures euery Oꝛation maie be muche beautified, and without the same, not one can attaine to be counpted an Oꝛatour, though his learnyng otherwise be neuer so greate.

Of the firste vse of Tropes.

WHen learned and wisemen gan firſt to inlarge their tongue, and sought with greate vtterance of speech to commende causes: Thei founde full ofte muche want of woꝛdes to sette out their meanyng. And therefoꝛe remembꝛyng thynges of like nature vnto those whereof thei speake. Thei vsed suche woꝛdes to expꝛesse their mynde, as were most like vnto other. As foꝛ example. If I should speake against some notable Phariſey. I might vse translation of woꝛdes in this wise: Yonder man is of a crooked iudgement, his wittes are cloudie, he liueth in deepe darknesse, duſked altogether with blinde ignoꝛance, and dꝛouned in the ragyng sea of bottomlesse Superstition. Thus is the ignoꝛante sette out by callyng hym crooked, cloudie, darke, blinde, and dꝛounde in Superstition. All which woꝛdes are not pꝛoper vnto ignoꝛance, but boꝛowed of other thynges that are of like nature vnto ignoꝛance. Foꝛ the vnskilfull man hath his witte sett out of oꝛder, as a mannes bodie is set out of ioynte, and therevpon it maie be saied to be crooked. Likewise he maie be called Cloudie, foꝛ as the Cloudes keepe the Sonne shinyng from vs, so dooeth his ignoꝛance keepe hym blindfolde from the true vnderstandyng of thynges. And as when the eyes are out, no man can see any thyng: So when parfite iudgement is wantyng, the trothe can not be knowne. And so likewise of all other. Thus as necessitie hath foꝛced vs to boꝛowe

Tropes how thei were firſt founded.

woꝛdes

woordes translated : So hath tyme and practize made them to seme moste pleasaunt, and therefore thei are muche the rather vsed. Yea when a thing full ofte can not bee expressed by an apte and meete woorde, wee dooe perceiue (when it is spoken by a woord translated) that the likenesse of that thing, whiche appeareth in an other woorde muche lighteneth that, whiche we would moste gladly haue perceiued.

And not onely doe men vse translation of woordes (called *Tropes*) for neede sake, whē thei can not find other: but also when thei maie haue moste apt woordes at hand, yet wil thei of a purpose vse trāslated woordes. And the reason is this. Menne compt it a point of witte, to passe ouer suche woordes as are at hande, and to vse suche as are farre fetcht and translated: or els it is because the hearer is ledde by cogitation vppon rehearsall of a Metaphore, and thinketh more by remembraunce of a woorde translated, then is there expressely spoken: or els becausse the whole matter seemeth by a similitude to bee opened: or laste of all, because euery translation is commonly, and for the moste part referred to the senses of the bodie, and especially to the sense of seeyng, whiche is the sharpest and quickest aboue all other. For when I shal saie that an angrie man fometh at the mouthe, I am brought in remēbraunce by this translation to remember a Boze, that in fightyng vseth muche fomyng, the whiche is a foule and lothly sight. And I cause other to thinke that he brake patience wonderfully, when I set out his rage comparable to a bores fomyng.

An other being offended with checkes giuen will saie, I marualle sir what you meane to bee euer snarryng at me, wherein is declared a brutishnesse, considering he speaketh bityng woordes, and much without reason, and as vncomly as a dog doeth, when he snarreth, the whiche wee see is nothyng seemely. There is nothyng in all the worlde, but thesame maie haue the name of some other woorde, the whiche by some similitude is like vnto it. Notwithstanding, there ought muche warenesse to be vsed in chosing of woordes translated, that thesame be not vnlike that thing whervnto it is applied, nor yet that the translatiō be vncomely, or such as maie giue occasion of any vncleane meanyng.

¶ A Trope.

A

A *Trope* is an alteration of a woꝛde oꝛ ſentence, from the pꝛoper ſignification to that whiche is not pꝛoper. Trope what it is.

¶ *The deuiſion of Tropes.*

Tropes are either of wooꝛde, oꝛ a long continued ſpeeche oꝛ ſentence.

¶ *Tropes of a worde are theſe.* Diuiſion of Tropes.

- A Metaphoꝛe oꝛ tranſlation of woꝛdes.
- A wooꝛde makyng.
- Intellection.
- Abuſion.
- Tranſmutation of a wooꝛde.
- Tranſumption.
- Chaunge of name.
- Circumlocution.

Tropes of a long continued ſpeeche or ſentences, are theſe.

- An Allegoꝛie, oꝛ inuerſion of woꝛdes.
- Mountyng.
- Reſemblyng of thinges.
- Similitude.
- Example.

¶ *What is a Metaphore.*

A *Metaphore* is an alteration of a wooꝛde, from the pꝛoper and naturall meanyng, to that whiche is not pꝛoper, and yet agreeth therevnto by ſome likeneſſe, that appereth to be in it. *Metaphora.*

An Oꝛation is wounderfully enriched, when apte *Metaphors* are got, and applied to the matter. Neither cã any one perſwade affectuouſly, and winne men by waight of his Oꝛation, without the helpe of woꝛdes altered and tranſlated.

¶ *The deuerſitie of tranſlations.*

Firſt wee alter a wooꝛde from that whiche is in the minde to that whiche is in the bodie. As when wee perceiue one that hath begiled vs, wee vſe to ſaie. Ah ſirrha, I am glade I haue ſmelled you out. Beeyng greeued with a matter, we ſay commonly we cãnot digeſt it. The lawier receiuyng money moꝛe then ueeth oftentimes, will ſaie

saie to his Client without any translation: I feele you wel, when the poore man thinketh that he doeth well vnderstande his cause, and will helpe hym to some good ende. For so commonly we saie when wee knowe a mannes minde in any thyng. This kinde of mutation is muche vsed, when we talke earnestly of any matter.

¶ *From the creature without reason, to that whiche hath reason.*

THe seconde kinde of translation is, when we go from the creature without reason, to that whiche hath reason, or contrary frō that whiche hath reason, to that which hath no reasō. As if I should saie, such an vnreasonable brauler did nothing els but barke like a dog, or like a Fox. Women are saied to chatter, churles to graunt, boies to whine, & yongmen to yel. Cōtrariwise we cal a foxe false, a Lion proude, and a dog flattryng.

¶ *From the liuyng, to that whiche hath no life.*

FRom the liuyng to the not liuyng, we vse many translations. As thus. You shall praie for all menne, dispersed throughout the face of the yearth. The arme of a Tree. The side of a bancke. The land crieth for vengeance. From the liuing to the not liuing. Hatred buddeth emong malicious mē, his woordes flow out of his mouth. I haue a whole woorld of businesse.

In obseruyng the woorke of Nature in all seuerall substances wee maie finde translations at will, then the whiche nothyng is more profitable for any one, that myndeth by his vtteraunce to stirre the hartes of men, either one waie or other.

Woordes makyng.

A woorde makyng called of the Grecians *Onomatopeia*, is when we make woordes of our owne mynde, suche as bee deriued from the nature of thynges. As to call one Patche or Coulson, whom we see to doe a thyng foolishly, because these two in their tyme were notable fooles. Or when one is lustie, to saie Tarantauntara, declaryng thereby that he is as lustie, as a Trumpette is delitefull and stirryng: or when one would seme galant, to crie hoigh, whereby also is declared courage. Boies beeyng greeued will saie some one to an other: sir, I will cappe you, if you vse me thus, and with holde that frō me whiche is myne owne: meaning that he will take his cap from hym. Againe, when we se one gaie and gallaunt, we vse to saie, he courtes it (q^y one that reasoned in

Diuinitie

Diuinitie with his fellowe, I like well to reason, but I can not chappe these tertes in Scripture, if I should dye for it: meaning that he could not tell in what Chapter thynges were conteined, although he knewe full well, that there were suche sayinges.

Intellection.

Intellection.

INtellection, called of the Grecians, *Synedoche*, is a Trope, whē we gather or iudge the whole by the part, or parte by the whole: As thus: The Kyng is come to London, meaning therby that other also be come with hym. The Frenche man is good to keepe a forte, or to skirmishe on Horskacke, whereby we declare the Frenche men generally. By the whole, the parte thus. All Cambridge sorrowed for the death of *Bucer*, meanyng the most parte. All England reioyceth that Pilgrimage is banished, and Idolatrie for euer abolished: and yet all England is not glad but the most parte.

The like phrases are in the Scripture, as when the *Magians* came to *Hierusalem*, and asked where he was that was borne King of the Iewes. *Herode* start vp being greatly troubled, and all the Citie of *Hierusalem* with hym, and yet all the Citie was not troubled, but the moste parte. By the signe wee vnderstande the thing signified, as by an Ivy garland, we iudge there is wine to sel. By the signe of a Beare, Bull, Lion, or any such, we take any house to be an Inne. By eating bread at the Communion, we remember Christes death, and by faith receiue him spiritually.

Abusion.

Abusion.

ABusion, called of the Grecians *Catechresis*, is when for a certaine proper worde, wee vse that which is most nigh vnto it: As in calling some water, a Fishe Pond, though there bee no fishe in it at all: Or els when wee saie, there is long talke, and small matter. Whiche are spoken vnproperly, for wee can not measure, either talke, or matter by length, or breadth.

Transmutation of a worde.

Transmutation.

TRansmutation helpeth muche for varietie, the whiche is, when a word hath a proper signification of the owne, and being referred to an other thing, hath an other meaning, the Grecians call it *Metonymia*, the whiche is diuers waies vsed. When we vse the author of a thing, for the thing self. As thus

Put vppon you the Lorde Jesus Christe, that is to saie, bee in liuyng suche a one as he was. The Pope is banished Englande, that is to saie, all his Superstition and Hipocrisie, either is or should be gone to the deuill, by the Kinges expresse will and commaundement. Againe, when that which doth conteine, is vsed for that which is conteined. As thus. I haue dronke an Hoggeshead this weeke: Heauen maie reioyce, and Hell maie lament, when olde men are not couetous. Contrariwise, when the thyng conteined, is vsed for the thyng conteyning. As thus. I praie you come to me, that is to saie, come to my house. Powerthly, when by the efficient cause, the effect is streight gathered therevppon. As thus. The Sunne is vp, that is to saie, it is daie. This felowe is good with a long Bowe, that is to saie, he shooteth well.

i.

ij.

iij.

iiij.

Transumption.

TRansumption is, when by degrees we goe to that, whiche is to be shewed. As thus. Such a one lieth in a dark Dungeon: now in speakyng of darkenesse, we vnderstand closenesse, by closenesse, we gather blackenesse, and by blackenesse, wee iudge deepenesse.

Chaunge of name.

Antonomasia.

CHaunge of name, is whē for the proper name, some name of an Office, or other callyng is vsed. As thus: The Prophet of God saieth: Blessed are they, whose sinnes bee not imputed vnto them, meanyng Dauid. The Poet saieth: It is a vertue to eschue vice, wherein I vnderstande *Horace*.

Circumlocution.

Periphrasis.

CIrcumlocution is a large discription, either to set forthe a thing more gorgeously, or els to bide it, if the eares can not beare the open speakyng: or when with few wordes, we can not open our meanyng to speake it more largely. Of the first thus. The valiaunt courage of mightie *Scipio*, subdued the force of *Carthage* and *Numantia*. Henry the fift, the most puissaunt Kyng of Englande, with seuen thousande men, tooke the French King prisoner with all the flower of nobilitie in Fraūce. Of the second. When *Saule* was easing himself vpon the groūd, *Dauid* tooke a peece of his garment, tooke his weapon that laie by hym, and might haue slaine hym. Suche a one defiled his bodie

die with ſuche an euill woman. For the third parte, the large Cõmentaries written, and the Paraphraſis of Eraſmus Engliſhed: are ſufficient to ſhewe the vſe thereof.

¶ *What is an Allegorie.*

AN Allegory is none other thing, but a Metaphore, vſed throughout a whole ſentence, or Oration. As in ſpeakyng againſt a wicked offendour, I might ſaie thus. Oh Lorde, his nature was ſo euill, and his witte ſo wickedly bent, that he meant to bouge the ſhip, where he hymſelf ſailed, meanyng that he purpoſed the deſtruction of his owne countrey. It is euill putting ſtrong Wine into weake veſſelles, that is to ſaie, it is euil truſting ſome women with weightie matters. The Engliſhe Prouerbes gathered by Iho̅n Heiwood, help well in this behaulfe, the whiche commonly are nothyng els but Allegories, and darke deuiſed ſentences. Now for the other fower figures, becauſe I minde hereafter to ſpeake more largely of them, and *Quintilian* thinketh them more meete to bee placed among the figures of Exornation, I will not trouble the Reader with double inculcation, and twiſe tellyng of one tale.

¶ *Of Schemes, called otherwiſe ſentences of a worde and ſentence.*

Scheme what it is.

I Might tary long time, in declaring the nature of diuers Schemes, whiche are woordes or ſentences altered, either by ſpeakyng, or writyng, contrarie to the vulgare cuſtome of our ſpeeche, without chaungyng their nature at all: but becauſe I know the vſe of the figures in word, is not ſo great in this our tongue, I will runne them ouer, with as muche haſte as I can.

The deuiſion of Schemes.

STraunge vſyng of any worde or ſentence, contrary to our daiely wont, is either when we adde or take away a ſillable, or a worde, or encreaſe a ſentence by chaunge of ſpeech, contrary to the common maner of ſpeakyng.

Figures of a worde.

THoſe be called figures of a word, when we change a word, and ſpeake it contrary to our vulgare, and daicly ſpeeche. Of the whiche ſorte, there are ſixe in number.

i. Addition at the first.
ii. Abstraction from the first.
iii. Interlacing in the middest.
iiij. Cutting from the middest.
v. Adding at the ende.
vj. Cutting from the ende.

Prosthesis. OF Addition. As thus: He did all to berattle hym. Wherin appereth that a sillable is added to this worde (rattle.) Here is good nale to sell, for good ale.

Aphæresis. Of Abstraction from the first, thus. As I romed all alone, I gan to thinke af matters greate. In whiche sentence (gan) is vsed, for began.

Epenthesis. Interlacing in the middest. As Religion, for Religion.

Syncope. Cutting from the middest. Idolatrie, for Idololatrie.

Proparalepsis. Adding at the end. Hasten your businesse, for, Hast your businesse.

Apocope. Cutting from the ende. A faire maie, for maide.

Thus these figures are shortly sette out, and as for the other Schemes, whiche are vttered in whole sentences, and expressed by varietie of speeche: I will set them forthe at large among the colours and ornamentes of Elocution, that followe.

¶ *Of colours and ornamentes, to commende and set forth an Oration.*

Colours of Rhetorique. NOW, when wee are able to frame a sentence handesomely together, obseruing nomber, and keeping cõposition, such as shall like best the eare, and doe know the vse of Tropes, and can applie them to our purpose: then the ornamentes are necessary in an Oration, and sentences would be furnished with most beautifull figures. Therefore, to the ende that they maie bee knowne, suche as moste commend and beautifie an Oration: I will set them forth here in such wise, as I shall best bee able, followyng the order whiche *Tullie* hath vsed in his Booke, made of a perfect Orator.

¶ *Restyng vpon a poinct.*

Cõmoration. WHen we are earnest in a matter, & feele the weight of our cause, we rest vpõ some reason, which serueth best for our purpose. Wherein this figure appereth most, and helpeth muche to set forth our matter. For if we stil kepe vs to our strõgest hold,

and

and make ofter recourse thether, though we be driue through by-talke to goe from it now and then: we shall force them at length, either to auoyd our strong defence, or els to yeeld into our hands.

¶ *An euident, or plaine setting forth of a thing, as though it were presently done.*

THis figure is called a discription, or an euident declaratiõ of a thing, as though we saw it euen now done. An example: If our enemies shal inuade, and by treason win the victorie, wee shall all dye euery mothers sonne of vs, and our Citie shalbe destroyed sticke and stone. I see our children made slaues, our daughters rauished, our wiues caried awaie, the father forced to kil his owne sonne, the mother her daughter, the sonne his father, the sucking child slaine in the mothers bosome, one stãding to the knees in an others bloud, Churches spoyled, houses pluckt doune, and all set in fire rounde about vs, euery one cursing the daie of their birth, children crying, women wayling, and olde men palling for very thought, and euery one thinking himself most happie that is rid out of this worlde, suche will the crueltie be of our enemies, and with suche horrible hatred will thei secke to dispatche vs. Thus, where I might haue said we shall al bee destroyed, and saie no more, I haue by descripthion set the euill forthe at large. It muche auaileth to vse this figure in diuers matters, the whiche whosoeuer can doe, with any excellent gift, vndoubtedly he shall much delite the hearers. The circumstaunces well considered in euery cause, giue muche matter, for ỳ plaine openmg of the thing. Also similitudes, examples, comparisons, from one thing to an other, apt translations, & heaping of allegories, and all suche figures as serue for amplifyng, doe muche commende the liuely setting forth of any matter. The miseries of the Courtiers life, might well bee described by this kind of figure. The cõmoditie of learnyng, the pleasure of Plowmen, and the care that a Kyng hath. And not onely are matters set out by description, but men are painted out in their colours, yea, buildynges are set forthe, Kingdomes and Realmes are portured, places & times are described. The Englishmã for feeding and chaunging for apparell: The Dutchman for drinking: The Frenchman for pride & inconstance: The Spanyard for nimble-

Illestris explanatio.

Description of courage, after a battaile.

Diuersitie of natures.

nes of body, and much disdaine: the Italian for great wit and pollicie: the Scottes for boldnesse, and the Boeme for stubbornesse.

Many people are described by their degree, as a man of good yeares, is coumpted sober, wise, and circumspect: a young man wilde and careless: a woman bablyng, inconstaunt, and readie to beleeue all that is tolde her.

By vocation of life, a Soldiour is coumpted a greate bragger, and a vaunter of hymself: a Scholer simple: a Russet coate, sadde, and sometymes craftie: a Courtier, flatteryng: a Citizen, gentle.

Description of persons.

In describyng of persons, there ought alwaies a comelinesse to be used, so that nothyng be spoken, whiche maie bee thought is not in them. As if one shall describe Henry the sixth, he might call hym gentle, milde of nature, led by perswasion, and readie to forgiue, careless for wealth, suspectyng none, mercifull to all, fearefull in aduersitie, and without forecast to espie his misfortune. Againe, for Richard the third, I might bring him in, cruell of hart, ambicious by nature, enuious of minde, a deepe dissember, a close man for weightie matters, hardie to reuenge, and fearfull to lose his high estate, trustie to none, liberall for a purpose, castyng still the worst, and hoppyng euer the best. By this figure also wee imagine a talke, for some one to speake, and accordyng to his person, wee frame the Oration. As if one should bryng in noble Henrie the eight, of most famous memorie to enueigh against Rebelles, thus he might order his Oration. What if Henry the eight were a liue, and saw suche Rebellion in this Realme, would not he saie thus, and thus: Yea, me thinkes I heare him speake euen now. And so set forth suche wordes, as we would haue him to saie.

Sometymes it is good to make God, the Countrey, or some one Towne to speake, and looke what we would saie in our owne persone, to frame the whole tale to them. Suche varietie doeth much good to auoyde tediousnesse, for he that speaketh all in one sorte, though he speake thynges neuer so wittely, shall sone wearie his hearers. Figures therefore were inuented, to auoyd satietie, and cause delite: to refreshe with pleasure, and quicken with grace the dulnesse of mans braine. Who will looke of a white wall an houre together, where no workmanship is at all: Or who

The vse of figures.

will

will eate still one kinde of meate, and neuer desire chaunge? Certes as the mouthe is dayntie: so the witte is tickle, and will sone lothe an vnsauery thing.

¶ A stop, or halfe telling of a tale.

A Stop is when we breake of our tale, before we haue tolde it. As thus. Thou that art a young man of suche towardnesse, hauyng suche frendes, to plaie me suche a parte, well I will saie no more, God amēd all that is a misse. Or thus. Doth it become thee to be, shal I tel al: Nay, I wil not for very shame. *Precisio.*

A close vnderstandyng.

A Close vnderstandyng is, when more maie bee gathered, then is openly expressed. A naughtie fellowe that vsed muche robberie, founde hymself greeued, that the greate Orator *Demosthenes* spent so much Oyle, whereby he watched from time to time, in compassing matters for the commonweale: In deede (qᵖ *Demosthenes*) dark nightes are best for thy purpose, meanyng that he was a greate robber in the night. *Significatio plus ad intelligendum quā dixeris.* Demosthenes.

One also beyng set in a heate, because an other had contraried him for the choise of meates, was much more greued whē he gaue him this taunt. You may boldly (qᵖ he) speake for fishe eating, for my maister your father, hath many a tyme and oft, wipte his nose vpon his sleeue: meanyng that his father was a Fishmonger.

Shorte sentences.

When shorte clauses or sentences are vsed, when wee speake at a worde parte of our mynde, and next after speake as briefly againe, vsing to make almost euery worde a perfect sentence. As thus. The man is sore wounded, I feare me he will die. The Philitions mistrust hym: the partie is fled, none pursueth: God sende vs good lucke. *Distincte concisa breuitas.*

Abating, or lessening of a thing.

WE make our doinges appere lesse, when with wordes we extenuate and lessen the same. As when one had giuen his fellowe a sounde blowe, beyng rebuked for the same, said he scant touched him. Likewise, when two haue fought together, to saie, that the one had his legge prickt with a sworde, when perchaunce he had a greate wounde. *Extenuatio.*

Wittie iesting.

Illusio.

MAny pleasaunt Gentlemen, are well practised in merie conceited iestes, & haue both suche grace and delite therein, that they are wonderful to beholde, and better were it to be sharply chid of diuers other, then pleasauntly taunted by any of them. When a Gentleman of greate landes and small wit, had talked largely at a supper, and spake wordes scant worth the hearyng, an other beeyng muche greeued with his folly, saied to him: sir, I haue taken you for a plaine meanyng Gentleman, but I know now, there is not a more deceiptfull body in al England: with that, other being greeued with the yong Gentlemans folly, boldly began to excuse hym for deceipt, and therefore saied he was to blame to charge hym with that faulte, consideryng his nature was simple, and fewe can saie that euer he was craftie. Well (q the other) I must nedes saie he is deceiptfull, for I toke him heretofore for a sober wittie young man, but now I perceiue he is a foolish babling felowe, and therefore I am sure he hath deceiued me, like a false craftie child as he is: with that thei al laughed, and the gentlemã was much abashed. But as touching sharpe taũts, I haue largely declared thẽ in place, wher I treated of laughter.

¶ *Digression, or swaruing from the matter.*

Digressio abre non longa.

WE swarue sometymes from the matter, vppon iuste considerations, makyng the same to serue for our purpose, as well as if we had kept the matter still. As in makyng an inuectiue against Rebelles, and largely settyng out the filthe of their offences, I might declare by the waie of digression, what a noble countrey Englande is, howe greate commodities it hath, what traffique here is vsed, and how muche more neede other Realmes haue of vs, then we haue nede of them. Or when I shall giue euidence, or rather declame against an hainous murtherer, I maie degresse from the offence doen, and enter in praise of the dedde man, declaryng his vertues in moste ample wise, that the offence doen maie bee thought so muche the greater, the more honeste he was, that hath thus been slaine. Notwithstandyng, this would be learned, that (when we make any suche digression) the same maie well agree to the purpose, and be so set out that it cõfound not the cause, or darken the sence of the matter deuised.

Propo-

Propoſition.

PRopoſition is a ſhorte reherſall of that, whereof we minde to ſpeake. I will tell you (q̄ one) there is none hath a worſe name then thy fellow, none hath been ſo often in trouble, he may be faultleſſe, but I can heardly beleue it, there are enow that will teſtifie of his naughtineſſe, and auouche his euill demeanour to be ſuche that the like hath not been heard heretofore. *Propoſitio quid ſit dicturus.*

¶ An ouer paſſage to an other matter.

WHen we goe from one matter to an other, we vſe this kynde of Phraſe. I haue tolde you the cauſe of all this euill, now I will tell you a remedie for the ſame. You haue heard of iuſtification by faith onely, now you ſhal here of the dignitie of woorkes, and how neceſſary thei are for euery Chriſtian bodie. *Seiunctio ab eo quod dictum eſt.*

¶ Of commyng againe to the matter.

WHen we haue made a digreſſion, wee maie declare our returne, and ſhewe that wheras we haue roued a litle, wee will now keepe vs within our boundes. In this kinde of digreſſion, it is wiſedome not to wander ouer farre, for feare we ſhall wearie the hearers, before we come to the matter againe. I knewe a Preacher that was a whole houre out of his matter, and at length remembring himſelf, ſaied, well, now to the purpoſe, as though all that whiche he had ſpoken before, had been little to the purpoſe, whereat many laughed, and ſome for ſtarke wearineſſe were faine to goe awaie. *Reditus ad propoſitum.*

¶ Iterating and repeating thinges ſaied before.

WHen a man hath largely ſpoken his minde, he maie repeate in fewe woordes the ſomme of his ſaying. As if one ſhould be charged with Felonie, that is a man of wealth and honeſtie, he might thus gather his mynd together after a lōg tale told. Firſt, I wil proue there is no cauſe that I ſhould ſteale: Againe, that I could not poſſible at ſuche a tyme ſteale, and laſt, that I ſtole not at all. *Iteratio.*

¶ The concluſion or lapping vp of matter.

THe concluſion, is an apt knitting together of that, which we haue ſaied before. As thus. If reaſon can perſwade, if examples may moue, if neceſſitie maie helpe, if pitie may *Rationis apta concluſio.*

prouoke, if daungers foreseen maie stirre vs to bee wise: I doubt not but you will rather vse sharpe lawes to represse offendours, then with dissolute negligence suffer all to perishe.

Mounting aboue the truth.

Veritatis superlatio, atq; traiectio.

MOunting aboue the truth, is when wee doe set forth thinges exceedingly and aboue all mens expectation, meanyng onely that they are very greate. As thus. God promised to Abraham, that he would make his posteritie eguall with the sandes of the earth. Now it was not so saied, that there should be so many in deede, but that the nomber should bee infinite. For whether shall wee understande those to bee the children of Abraham, that came of his storke in fleshe, or els take them for the children of Abraham, that haue the faith of Abraham: we shall neuer proue the nomber of men to bee eguall with the sandes of Sea, though we could recken all that haue been, from the beginnyng of the world. Therefore in this speech, we must understand there is a mountyng, called of the Grecians *Hyperbole*, wee vse this figure muche in Englishe. As thus. He is as swift as a swallowe, he hath a belly as bigge as a Barrell, he is a Giaunt in making: the whole Themes is little enough to serue hym, for washing his handes. In all which speeches we mount euermore a great deale, and not meane so as the wordes are spoken.

Asking other, and aunswering our self.

Rogatio.

BY asking other, and answering to the question our self, wee muche commende the matter, and make it appere very pleasaunt. If I would rebuke one that hath committed a Robberie, I might saie thus. I wonder what you meant to commit suche felonie. Haue you not landes? I knowe you haue. Are not your freendes worshipfull? Yes assuredly. Were you not beloued of them? No doubt you were. Could you haue wanted any thing that thei had? If you would haue eaten golde, you might haue had it. Did not they alwaies bid you seeke to them, and to none other? I knowe they did. What euill happe had you then to offende in suche sorte, not goyng to your freendes, whiche would not see you want, but seeking for that whiche you should not haue, endaungeryng your self by vntrue dealyng, to feele the power and strength of a lawe,

when

when otherwise you might haue liued in sauegarde.

The like kinde of writing is also vsed, when wee make an other bodie to speake, and yet not aske them any question at al. As when D. Haddon had comforted the Duches of Suffolks grace for her children, & had saied they were happely gone, because they might haue falne hereafter, and lost that worthie name, whiche at their death they had: at last he bringeth in the mother, speaking motherlike in her childrens behalfe of this sorte, and aunswereth still to her sayinges. But all these euilles whereof you speake (qy he) had not chaunced: Yet suche thinges doe chaunce. Yet not alwaies: Yet full oft. Yet not to all: Yet to a great many. Yet they had not chaunced to myne: Yet we knowe not. Yet I might haue hoped: Yet better it had been to haue feared.

Snappish asking.

Percontatio.

WE doe aske oftentymes, because we would knowe: wee doe aske also because we would chide, and set forthe our greefe with more vehemencie, the one is called *Interrogatio*, the other is called *Percontatio*. *Tullie* enueighing against *Catiline* that Romaine Rebell, beginneth his Oration chidingly, questionyng with *Catiline* of this sorte. How long (*Catiline*) wilt thou abuse our sufferaunce? How long will this rage and madnesse of thine goe about to deceiue vs.

Dissembling or close iesting.

Dissimulatio alia dicentie ac significantis.

WHen we iest closely, & with dissembling meanes grig our felowe, when in wordes we speake one thing, and meane in harte an other thing, declaring either by our countenaunce, or by vtteraunce, or by some other waie, what our whole meanyng is. As when wee see one boastyng hymself, and vaine glorious, to holde hym vp with ye and naie, and euer to add more to that whiche he saieth. As I knowe one that saied himself to be in his owne iudgement, one of the best in all Englande, for tryng of mettalles, & that the Counsaile hath often called for his helpe, and can not want him for nothing. In deede (qy an other) England had a sore losse, if God should call you. Thei are al bungelers in cõparison of you, and I think the best of thẽ maie thank you for al that he hath: but yet sir your cunning was such that you brought a shilling to nine pence, nay to sixe pence, and a groate to

two

two pence, and so gaue hym a frumpe euen to his face, because he sawe hym so foolishe.

A glorious Gentleman that had two seruauntes, and belike would be knowne not onely to haue them, but also to haue moe, said in the presence of a worshipfull man, I maruaile much where all my seruauntes are: Marie sir (quoth one) that thought to hitte him home: they wer here al two euen now. Thus he closly mockt him, and worthely. For the nomber is not great, that standeth vpon two, and (all) is to muche, when we speake of so fewe.

Doubtfulnesse.

Dubitatio.

DOubtfulnesse is then vsed, whē we make the hearers beleue ẏ the weight of our matter causeth vs to doubt what were best to speake. As when a Kyng findeth his people vnfaithful, he may speake in this wise. Before I begin, I doubt what to name ye. Shal I cal you subiects? You deserue it not. My freendes ye are not. To call you enemies were ouer little, because your offence is so great. Rebels you are, and yet that name doth not fully vtter your folly. Traitors I may call you, and yet you are worse then Traitors, for you seeke his death who hath giuen you life. The offence is so greate, that no man can comprehend it. Therefore I doubt what to call you, except I should call you by the name of them all. An other. Whether shall I speake or holde my peace? If I speake, you will not heare, if I holde my peace, my conscience condemned my silence.

Distribution.

Distributio.

DIstribution, is when we applie to euery bodie, suche thinges as are due vnto them, declaryng what euery one is in his vocation. It is the ductie of a King, to haue an especiall care ouer his whole Realme. It is the office of his Nobles, to cause the Kynges will to be fulfilled, and with al diligence to further his Lawes, and to see Iustice done euery where.

It is the parte of a Subiect, faithfully to do his Princes commaundement, and with a willing hart to serue him at al needes. It is the office of a Bishop to set forth Gods worde, and with all diligence to exhorte men to all Godlinesse. It is an Husbandes ductie to loue his wife, & with gētle meanes to rule her. It is the wiues office humbly to submit her self to her husbands wil. Seruauntes

uauntes should be faithfull to their Maisters, not onely for feare of a lawe, but also for conscience sake. Maisters should vse their seruants accordingly, paying them that which is due vnto them. A father should bring vp his children in the feare of God. Children should reuerence their fathers with al submission. It is also called a distributiō, when we deuide the whole into seueral parts, and saie we haue fower pointes, whereof wee purpose to speake, comprehending our whole talke within compasse of the same.

Correction.

COrrection, is when we alter a worde or sentence, otherwise then we haue spoken before, purposing thereby to augment the matter, and to make it appere more vehement. *Tullie* against *Verres*, giueth a good example. We haue brought before you my Lords, into this place of iudgement, not a theefe, but an extortioner and violent robber, not an Aduouterer, but a rauisher of Maides, not a stealer of Churche gooddes, but an errant traitour, bothe to God and all Godlinesse: not a common Ruffine, but a most cruell cut throte, suche as if a man should rake hell for one, he could not finde the like. Againe, if one would enueigh against bacbiters after this sort. Thou hast not robbed hym of his money, but thou hast taken awaie his good name, whiche passeth all worldly goods, neither hast thou slaundred thine enemie, but thine owne brother and freend that meant thee well, and hast done thee pleasures: Naie, thou hast not slaundred hym, but thou hast slaine hym. For a man is halfe hanged, that hath lost his good name. Neither hast thou killed hym with the sworde, but poysoned him with thy tongue, so that I maie call it rather an enchauntyng, then a murther. Neither hast thou killed one man alone, but so many as thou hast brought out of charitie, with thy most venemous bacbyting. Yea, and last of all, thou hast not slaine a man, but thou hast slaine Christ in his members, so muche as laie in thee to doe. But of this figure I haue spoken heretofore, where I wrote of amplification.

Correctio.

Tullie against Verres.

Reiection.

REiection is then vsed, when wee laie suche faultes from vs, as our enemies would charge vs with all, saying it is folly to thinke any suche thyng, muche more to speake it:

Reiectio.

it: or els to saie, such a mans word is no slaunder, or it needeth not to talke of suche toyes. Or thus. Who would think that I would doe such a deede? Or is it like that I would doe such a deede. *Antony* charged *Tullie*, that he was the occasion of ciuill battaile. Naie (qd *Tullie*) it is thou, it is thou man and none other that sets *Cæsar* on worke, to seeke the slaughter of his Countrey.

A Buttresse.

Premunitio. A Buttresse is a fense made for that, which we purpose to holde vp, or goe about to compasse. As thus. I hope my Lordes, both to perswade this man by reason, & to haue your iudgement in this matter. For whereas it is a sore thing to be iustly accused for breaking frendship, then assuredly if one bee wrongfully slaundered, a man had neede to looke about him.

¶ *A familiar talke, or communication vsed.*

Communicatio. Communication is then vsed, when we debate with other, and aske questions as though we looked for an answere, and so goe through with our matter, leauyng the iudgement thereof to their discretion. As thus. What thinke you in this matter? Is there any other better meanes to dispatche the thing? What would you haue done, if you were in the same case? Here I appeale to your owne conscience, whether you would sufker this vnpunished, if a man should doe you the like displeasure.

¶ *Description of a mans nature or maners.*

Descriptio. We describe the maners of men, when we set them forth in their kinde what they are. As in speaking against a couetous man, thus. There is no such pinch peney on liue as this good fellowe is. He will not lose the paryng of his nailes. His haire is neuer rounded for sparing of money, one paire of shoen serueth him a twelue moneth, he is shod with nailes like a Horse. He hath been knowne by his coate this thirtie Winter. He spent once a groate at good ale, beyng forced through companie, and taken short at his worde, whereupon he hath taken such conceipt sins that time, that it hath almost cost him his life. *Tullie* describeth *Piso* for his naughtinesse of life, wonderfully to heare, yea, worse then haue set forth this couetous man. Reade the Oration against *Piso*, suche as be learned.

Error.

Error

ERror is, when wee thinke muche otherwise then the truthe is. As when we haue conceiued a good opinion of some one man, and are often deceiued, to saie, who would haue thought, that he euer would haue done so. Now of all men vpon yearth, I would haue least suspected hym. But suche is the worlde. Or thus. You thinke suche a man a worthie personage, and of muche honestie, but I will proue that he is much otherwise: a man would not thinke it, but if I do not proue it, I will giue you my hedd. *Erroris inductio.*

Mirth making.

I Haue heretofore largely declared, the waies of mirth making, and therefore I little neede to renue them here in this place. *Inhilaritatem impulso.*

Amplification or Preuention.

ANticipation is, when wee preuent those wordes, that an other would saie, and disproue them as vntrue, or at least wise aunswere vnto them. A Godly Preacher enueighed earnestly against those, that would not haue the Bible to bee in Englishe, and after earnest probation of his cause, saied thus, but me thinkes I heare one saie. Sir, you make muche a doe, about a little matter, what were we the worse if wee had no Scripture at all? To whom he aunswered: the Scripture is left vnto vs by Gods owne will, that the rather we might knowe his commaundementes, and line thereafter all the daies of our life. Sometymes this figure is vsed when we saie, wee will not speake this or that, and yet doe notwithstandyng. As thus. Suche a one is an officer, I wil not saie a briber. Right is hindered though might, I will not saie ouerwhelmed. Thus in saying we will not speak, we speake our minde after a sorte notwithstandyng. *Ante occupatio.*

A Similitude.

A Similitude is a likenesse when twoo thynges, or moe then twoo, are so compared and resembled together, that they bothe in some one propertie seeme like. Oftentimes brute Beastes, and thynges that haue no life, minister greate matter in this behalfe. Therefore, those that delite to proue thinges by Similitudes, must learne to knowe the nature of diuers beastes, of mettalles, of stones, and al suche as haue any vertue in them, and bee applied to mans life. Sometymes in a *Similitudo.*

worde

woꝛde appereth a similitude, whiche beyng dilated helpeth well foꝛ amplification. As thus. You striue against the streame, better bowe then breake. It is euill runnyng against a stone wall. A man maie loue his house well, and yet not ride vpō the ridge. By al which, any one maie gather a similitude, and enlarge it at pleasure. The Pꝛouerbes of Hewood helpe wonderfull well foꝛ this purpose. In comparyng a thyng from the lesse to the greater.

Similitude enlarged.

Similitudes help well to set out the matter. That if we purpose to dilate our cause hereby with poses and sentēces, we maie with ease talke at large. This shall serue foꝛ an example. The moꝛe pꝛecious a thyng is, the moꝛe diligently should it bee kept, and better heede taken to it. Therefoꝛe tyme (considꝛyng, nothyng is moꝛe pꝛecious) should warely bee vsed, and good care taken, that no tyme bee lost, without some pꝛofite gotten. Foꝛ if they are to bee punished that spende their money, and waist their landes, what folly is it, not to thinke them woꝛthie muche moꝛe blame, that spende their tyme (whiche is the chiefest treasure that God giueth) either idely, oꝛ els vngodly? Foꝛ what other thyng doeth man lose, when he loseth his tyme, but his life? And what can bee moꝛe deare to man then his life? If wee lose a little money, oꝛ a ring of golde with a stone in it, we coumpt that greate losse. And I pꝛaie you, when we lose a whole daie, whiche is a good poꝛtion of a mans life, shall we not compt that a losse, considering though our money bee gone, we maie recouer the same againe, but tyme lost can neuer bee called backe againe. Againe, when we lose our money, some bodie getteth good by it, but the losse of tyme turneth to no mans auaile. There is no man that loseth in any ether thyng, but some bodie gaineth by it, sauing onely in the losse of time. Yea, it hath saued the life of some to lose al that they had. Foꝛ riches bee the occasion sometymes of muche mischief in this life, so that it were better sometymes wastefully to spende, then warely to keepe: by the losse of tyme, no man hath pꝛofited hym selfe any thyng at all. Besides this, the better and moꝛe pꝛecious a thing is, the moꝛe shame to spend it fondly. Though men keepe their gooddes neuer so close, and locke them vp neuer so fast, yet often tymes, either by some mischaunce of fire, oꝛ other thyng, they are lost, oꝛ els desperate Dickes boꝛowes now and then a-

gainst

gainſt the owners will all that euer he hath. And now though the owner bee vndone, yet is he not therefore diſhoneſt, conſideryng honeſtie ſtandeth not in wealth, nor heapes of money: but the loſſe of tyme, ſeing it happeneth through our owne folie, not only doth it make vs wretches, but alſo cauſeth men to thinke that wee are paſt all grace. A wonderfull kinde of infamie, when the whole blame ſhall reſt vpon none other mans necke, but vpon his onely that ſuffereth all the harme. With money a man maie buy lande, but none can get honeſtie of that price: and yet with well vſing of tyme, a man not onely might get him muche worſhippe, but alſo might purchaſe hymſelf a name for euer. Yea, in a ſmall tyme a man might get greate fame, and liue in muche eſtimation. By loſing of money we loſe little els: but loſing of tyme we loſe all the goodneſſe and giftes of God, which by labor might be had. Thus ſimilitudes might be enlarged by heaping good ſentences, when one thing is compared with an other, and concluſion made therevpon. Among the learned men of the Churche, no one vſeth this figure more then *Chriſoſtome*, whoſe writinges the rather ſeeme more pleaſaunt and ſweete. For ſimilitudes are not onely vſed to amplifie a matter, but alſo to beautifie the ſame to delite the hearers, to make the matter plaine, and to ſhewe a certaine maieſtie with the report of ſuche reſembled thinges, but becauſe I haue ſpoken of ſimilitudes heretofore in the Booke of *Logique*, I will ſurceaſe to talke any further of this matter.

¶ *Example.*

Exemplum.

HE that mindeth to perſwade, muſt needes bee well ſtored with examples. And therefore muche are they to be commended, whiche ſearche Chronicles of all ages, and compare the ſtate of our Elders with this preſent tyme. The Hiſtorie of Gods booke to the Chriſtian is infallible, and therefore the rehearſall of ſuche good thinges as are therein conteined, moue the faithfull to all vpright doyng, and amendement of their life. The *Ethnicke* Aucthours ſtirre the hearers, beyng well applied to the purpoſe. For whē it ſhalbe reported that thei which had no knowledge of God, liued in a brotherly loue one towardes an other, deteſted aduoutrie, baniſhed periuries, hanged the vnthankful, kept the idle without meate till they laboured for their liuing: ſuffered

none extoꝛtion, exempted bꝛibes from beaꝛyng rule in the Commonweale, the Chꝛistians must needes bee aſhamed of their euill behauiour, and ſtudie muche to paſſe thoſe whiche are in callyng muche vnder them, and not ſuffer that the ignoꝛant and Pagans life, ſhall counteruaile the taught childꝛen of God, and paſſe the Chꝛistians ſo muche in good liuing, as the Chꝛistians paſſe them in good learnyng. Unegall examples commende much the matter. I call them vnegall when the weaker is bꝛought in againſt the ſtronger, as if childꝛen be faithful, muche moꝛe ought men to be faithfull. If women bee chaſt and vndefiled: men ſhould much moꝛe be cleane and without fault. If an vnlearned man wil do no wꝛong, a learned man & a Pꝛeacher, muſt muche moꝛe be vpꝛight and liue without blame. If an Houſholder will deale iuſtly with his ſeruantes: a King muſt much the rather deale iuſtly with his ſubiects. Exãples gathered out of hiſtoꝛies, and vſed in this ſoꝛte, helpe muche towardes perſwaſion. Yea, bꝛute beaſtes miniſter greate occaſion of right good matter, conſideryng many of them haue ſhewed vnto vs, the paterns and Images of diuers vertues.

Doues. Doues ſeing an Hauke gather all together, teaching vs none other thing, but in aduerſitie to ſtick one to an other.

Craines. Craines in the night haue their watche, warning vs neuer to be careleſſe, foꝛ if their wateh faile them, they all neuer leaue till they haue killed that one Craine, teaching vs that no traitoꝛs are woꝛthie to liue vpon yearth. The watche foꝛ his ſafegarde, and becauſe he would not ſlepe, holdeth a ſtone in his foote, the which falleth from him, when he beginneth to waxe heauie, and ſo kepeth himſelf ſtill wakyng. Whereby wee maie learne that all men in their vocation, ſhould be right ware and watchfull. The Hen clocketh her Chickens, feedeth them, and keepeth them from the Kite. Women muſt clocke their childꝛen, bꝛyng them vp well, and keepe them from euill happ. Now I might in ſpeakyng of ſome odious vice, largely ſette out ſome example belongyng to the ſame, and compare it with other by heapyng of Chꝛonicles, and matchyng of thynges together. The vnthankfull in this age (whereof there is no ſmall nomber) can not haue enough ſaied againſt them. And theꝛefoꝛe I am minded to ſaie ſomewhat againſt thẽ, to the vtter abhoꝛryng of all ſuche vnkinde dealyng. Foꝛ he that is vnthank-

Unthãkfulneſſe, how euill it is.

full,

full, for hartie loue sheweth cankarde hatered: wanteth all other vertues that are required to be in man. The cheef perfection and the absolute fulfilling of the law, standeth in the loue which man oweth first to GOD, and next to his neighbour. Let a man haue faith, that he maie be able to translate Mountaines (as S. Peter saieth:) yea, let hym haue neuer so good qualities, or bee he neuer so politique a man for the safegard of his Countrie, be he neuer so wise, so ware, and so watchfull: yet if he want loue he is nothyng els but as a soundyng Brasse, or a tincklyng Cimball. Now he that is churlishe and vnthankfull, must needes want loue, and therefore wanteth he all other goodnesse. The *Persians* therefore seeyng the greatenesse of this offence, and that where it rested, all vices for euer were banished: Prouided by a Lawe that suche should suffer death as felons, whiche were found faultie with vnthankfulnesse. And yet I can not see but they deserue rather an exquisite kinde of death (suche as few haue seen, or few haue felt) then to suffer like death with other, that haue not like offended with them. But now because this offence is an euill most odious and the principall occasion of all other mischeef: I will set for the three notable examples, the one of a Dragon, the second of a dog, and the third of a Lion (which al three in thankfulnesse, if that be true whiche is reported of them, wonderfully exceeded) and the rather I seeke to set them out, that the wicked hereby maie well know, what they themselues are, when brute beasts shall set them all to schoole.

Vnthankfulnesse punished by the Persians with death.

There was a man (as *Plinie* writeth) whiche fostered vp a young Dragon, who seeyng the same beast to ware wonderfull greate, feared to keepe this Dragon any longer within his house, and therefore he put hym out into a wilde Forest. It happeneth afterwarde, that the same man trauayling on his iourney through the Forrest, was besette with Theeues. And now beeyng in this distresse, and lookyng for none other ende but death, made (as lothe to departe) a greate shoute and outcrie: straight vppon whose noyse, and at the knowledge of his voyce, the Dragon came to hym in all the haste possible. Whereupon the Theeues beeyng greatly afraied, ranne cleane awaie to saue themselues harmelesse. Thus through the thankfulnesse of a Dragon,

Thankfulnesse of a Dragon.

this mans life was saued.

Thankfulnesse of dog.

The Dog of the Romaine *Fuluius* is more wonderfull. This *Fuluius* trauailing by the waie was slaine with slaues, that laie in waite for hym. His Dogge seyng his maister dead, laie by him for the space of two daies. Wherevpon when the man was missing, and searche made for hym: They founde hym dead with his Dog lying by hym. Some marueiling to see the Dog lye there by his dead maister, stroke him and would haue driuen hym from the dead corse, & could not: some seing suche kindnesse in the dog, and pitying hym that he should lye there without meate two or three daies before: cast hym a peece of flesshe: wherevpon the Dog straite caried the meat to his maisters mouth, and would not eate any whit hymself, though he had forborne meate so long before. And last of all when the dead bodie should be cast into the Riuer (according to the maner of the Romaines) the Dog lept in after, and holdyng vp his maister so long as he could, did chuse rather to dye with hym, then to liue without hym.

Thankfulnesse of a Lyon.

The Lion (whereof *Appian* the Grammarian doeth speake) is also straunge for his kindnesse, and almost incredible. A seruãt that had run awaie from his maister, and hid hymself for feare in a Caue within a great wood, tooke a thorne out of a Lions foote, whiche then came to hym for succour as he laie there. Now when he had done, the Lyõ to requite his good turne, brought such meat to the Caue as he could kill in the Wood. The whiche meate the seruant rosting against the Sunne (being in the most hot Countrey of all *Affrica*) did eate from tyme to tyme. At length yet beyng wearie of suche a lothsome life, he left the Caue and came abroad, by meanes whereof he was taken again, and being a slaue to his maister (who had power of life and death ouer him) he was condemned to be cast to wilde beasts at Rome, there to be deuoured of a Lyon. The poore caitife stoode pitifully in the sight of thousandes, euer looking when he should be deuoured. It happened at the same time when this fellow was thus adiudged to die: that the same Lion was taken, whose foote he healed in the wood. Whẽ the Lion was put to him, he came first very terrible towardes the fellowe, and immediatly knowyng what he was, stoode still, and at length fauned gently vpon him. This fellowe at first

beyng

beyng amased, began to take harte vnto him afterwardes, as half knowyng hym likewise, and thus they beganne bothe to take acquaintance the one of the other, and plaied together a good space without all daunger, wherupon the people beyng amased, muche wondered at the straungenesse of this thyng. And standyng thus astonied, they sent to knowe of the slaue what this matter should meane. Unto whom this poore wretche opened the whole thyng altogether euen as it happened. When the people heard this, thei not onely reioyced muche at the sight thereof, but also they made earnest request to his maister for his life. His maister maruelling asmuch as any of them at such an vnwonted kindnesse: gaue hym not onely his life, but also his freedome. And now to the ende he might haue somewhat wherevpon to liue, the people gaue hym a fee for terme of his life. The felowe by and by got hym a line and a coler, and caried the Lion vp and doune the Citie in suche sort, as Huntesmen cary a Greihounde or a Spanell, the people still wondring and saying euer as he came by: behold a man that hath cured a Lion: beholde a Lion that hath saued a man. The whiche example the more straunge it is, the more ashamed maie they bee that are vnnaturall, and maie learne kindnesse of a brute beast. For suche men beeyng ouercome with kindnesse by beastes, are worse then beastes, and more meete rather to bee tormented with Deuilles, then to liue with men.

¶ Of enlarging examples by copie.

AND now because examples enriched by copie, helpe much for amplification: I will giue a taste how these and suche like histories maie bee encreased. And for the better handling of them, needfull it is to marke well the circumstances: that being well obserued and compared together on both partes, they maie the rather be enlarged. As thus. That whiche brute beastes haue done, shalt thou beyng a man, seeme not to haue done: They shewed themselues naturall, and wilt thou appeare vnnaturall: Naie, they ouercame Nature, and wilt thou be ouercome of thē: They became of beastes in bodie, men in Nature, and wilt thou become a man in bodie, a beast in Nature: They beyng without reason, declared the propertie of reasonable creatures, and wilt thou, beyng a man endued with reason, appere in thy doynges altogether

Examples enlarged.

together vnreasonable: Shall Dogges bee thankfull: and men, yea, Christen men want such a vertue: Shal wormes shewe such kindnesse: and men appeare graceless: It had been no matter if they had been vnthankful: but man can neuer escape blame, seing God hath commaunded, and Nature hath grafted this in al men: that they should do to other, as they would be done vnto. Againe, they for meate onely shewed themselues so kinde: and shall man for so many benefites receiued, and for such goodnesse shewed, requite for good will euill deedes: for hartie loue deadly hatred: for vertue vice: and for life giuen to him, yeeld death to other: Nature hath parted man and beast: and shall man in Nature bee no man: Shamed bee that wretche that goeth against Nature, that onely hath the shape of a man, and in Nature is worse thē a beast. Yea, worthie are all suche rather to be torne with deuilles, then to liue with men. Thus an example might most copiously bee augmented, but thus muche for this tyme is sufficient.

Poeticall narrations profitable.

The saying of Poetes and all their fables are not to be forgotten, for by them wee maie talke at large, and win men by perswasion, if we declare before hande that these tales were not fained of suche wisemen without cause, neither yet continued vntill this time, and kept in memorie without good consideration, and thervpon declare the true meaning of all suche writing. For vndoubtedly there is no one tale among all the Poetes, but vnder the same is comprehēded some thing that parteineth, either to the amendement of maners, to the knowledge of the truth, to the setting forth of Natures worke, or els the vnderstanding of some notable thing done. For what other is the painfull trauaile of *Vlesses*, described so largely by *Homer*, but a liuely picture of mans miserie in this life. And as *Plutarch* saieth: and likewise *Basilius Magnus:* in the *Iliades* are described strength, and valiantnesse of the bodie: In *Odissea* is set forth a liuely paterne of the mynde.

Poetes vnder colours, shewe muche wisedome.

The Poetes are wisemen, and wished in hart the redresse of thinges, the whiche when for feare, they durst not openly rebuke, they did in colours paint them out, and tolde men by shadowes what they should doe in good sooth, or els because the wicked were vnworthie to heare the truthe, they spake so that none might vnderstande but those vnto whom they please to vtter their meanyng.

and

and knewe them to be men of honest conuersation.

We read of *Danae* the faire damosell, whom *Iupiter* tempted full oft, and could neuer haue his pleasure, till at length he made it raine golde, and so as she sat in her Chimney, a great deale fell vpon her lappe, the which she tooke gladly and kept it there, with in the which golde, *Iupiter* himself was comprehended, whereby is noue other thing els signified, but that women haue been, and will be ouercome with money. Danae.

Likewise *Iupiter* fansying the faire maide *Isis*, could not haue his will, till he turned hymself into a faire white Bull, which signified that beautie maie ouercome the best. Isis.

If a man could speake against couetous caitiues, can he better shewe what they are, then by setting forth the straunge plague of *Tantalus*, who is reported to be in Hell, hauing Water comming still to his chin, and yet neuer able to drinke: and an Apple hanging before his mouth, and yet neuer able to eate? Tantalus.

Icarus would needes haue winges, and flie contrarie to Nature, wherevpon when he had set them together with Waxe, and ioyned to his side, and mounted vp into the Ayre: But so sone as the Sunne had somewhat heated him, and his Waxe beganne to melt, he fell doune into a greate Riuer, and was drouned out of hand, the whiche water was euer after called by his name. Now what other thyng doeth this tale shewe vs, but that euery man should not meddle with thinges aboue his compasse. Icarus.

Midas desired that whatsoeuer he touched, the same might be golde: wherevpon when *Iupiter* had graunted him his bound: his meate, drinke, and al other thinges turned into golde, and he choked with his owne desire, as all couetous men lightly shalbe, that can neuer be content when they haue enough. Midas.

What other thyng are the wonderfull labours of *Hercules*, but that reason should withstand affection, and the spirit for euer should fight against the flesh? Wee Christians had like Fables heretofore of ioylie felowes, the Images whereof were set vp (in Gods name) euen in our Churches. But is any man so madde to thinke that euer there was suche a one as Sainct Christofer was painted vnto vs? Mary God forbid. Assuredly when he liued vpon yearth there were other houses builded for hym, then wee Hercules labours, what they signified.

S. Christofer, what he signified.

haue at this time, and I thinke Tailers were much troubled to take measure of him for making his garmentes. He might be of kinne to Garganteo if he were as bigge as he is set forth in Antwerp. But this was the meaning of our elders (and the name self doth signifie none other) that euery man should beare Christ vpon his backe, that is to say, he should loue his brother, as Christ loued vs, and gaue his bodie for vs: he should trauaile through hunger, colde, sorow, sickneſſe, death, and al daungers, with all sufferance that might be. And whether should he trauaile? to the euerliuing GOD. But how? In darkneſſe? Nay forsothe by the light of his worde. And therefore S. Christofer beyng in the Sea, and not well able to get out (that is to say) being almost drowned in sinne, (and not knowing which waie best to escape) an Eremite appeared vnto him with a Lanterne and a light therein, the which doth signifie none other thing to the Christian, but the true worde of God, whiche lightneth the hearts of men, and giueth vnderstanding to the younglinges (as the Prophet doth saie.) Againe, S. George he is set on Horsebacke and killeth a Dragon with his speare, which Dragon would haue deuoured a Virgine, whereby is none other thing meant, but that a King and euery man, vnto whom the execution of Iustice is committed, should defende the innocent against the vngodly attempts of the wicked, and rather kill suche deuilles by Marciall lawe, then suffer the innocentes to take any wrong. But who gaue our Clergie any such authoritie that those Monsters should bee in Churches, as lay mens bookes? God forbad by expresse worde, to make any grauen Image, and shall wee bee so bolde to breake Gods will for a good intent, and call these Idolles laie mens bookes? I could talke largely of examples, and heape a number here together, aswel of *Ethnike* Auchthours, as of other here at home: but for feare I should bee tedious, these for this tyme shall suffice.

S. George on horsback.

Of Fables.

Apologi.

The feined Fables, suche as are attributed vnto brute beastes, would not be forgotten at any harde. For not onely they delite the rude and ignorant, but also they helpe much for perswasion. And because suche as speake in open audience, haue euer moe fooles to heare them, then wisemen to giue iudge-

ment:

ment: I would thinke it not amisse to speake much, according to the nature and phansie of the ignorant, that the rather thei might be won through Fables, to learne more weightie and graue matters, for all men can not brooke sage causes, and auncient collations: but will like earnest matters the rather, if some thyng be spoken there among agreeing to their natures. The multitude (as *Horace* doth saie) is a beast, or rather a monster that hath many heddes, and therefore like vnto the diuersitie of natures, varietie of inuention must alwaies be vsed. Talke altogether of most graue matters, or deepely search out the ground of thinges or vse the quiddities of *Dunce*, to set forth Gods misteries: and you shal see the ignorant (I warrant you) either fall a sleepe, or els bid you farewell. The multitude must needes be made merie: & the more foolishe your talke is, the more wise will they compt it to be. And yet it is no foolishnesse, but rather wisedome to win men, by tellyng of Fables to heare of Gods goodnesse. Undoubtedly fables well set forth, haue done muche good at diuers tymes, and in diuers Commonweales. The Romaine *Menenius Agrippa*, alledging vpon a time, a Fable of the conflict made betwixt the parts of a mans bodie, and his bealie: quieted a maruelous stirre that was like to ensue, and pacified the vprore of seditious Rebelles, which els thought for euer to destroy their Countrey. *Themistocles* perswaded the *Athenians* not to change their officers, by rehearsing the fable of a scabbed Fore. For (q he) when many flies stoode feeding vpon his rawe flesh, and had well fed themselues, he was contented at an others perswasion, to haue them flapte awaie: wherevppon there ensued suche hungrie flies afterwardes, that the sorie Fore beeyng all alone, was eaten vp almost to the hard bone, and therefore cursed the time, that euer he agreed to any suche euill counsaile. In like maner (q *Themistocles*) if you will chaunge officers, the hungrie flies will eate you vp one after an other, whereas now you liue beyng but onely bitten, and like to haue no farther harme, but rather much wealth and quietnesse hereafter, because they are filled and haue enough, that heretofore suckt so muche of your bloud.

Fables, how needfull thei are to teache the ignorant.

Now likewise, as I gaue a lesson how to enlarge an example, so maie fables also in like sort be set out, and augmented at large

by amplification. Thus much for the vse of Fables. Again, sometymes feined narrations, and wittie inuẽted matters (as though they were true in deede) help wel to set forward a cause, and haue great grace in them being aptly vsed and well inuented. *Luciane* passeth in this point: and sir Thomas More for his *Eutopia*, can soner be remembred of me, then worthely praised of any, according to the excellencie of his inuention in that behalfe doth most iustly require.

¶ *Digestion.*

Digestio. DIgestion is an orderly placing of thinges, partyng euery matter seuerally. *Tullie* hath an example hereof in his Oration whiche he made for *Sextus Roscius Amarinus*. There are three thinges (q^ *Tullie*) whiche hinder *Sextus Roscius* at this tyme, the accusation of his aduersaries, the boldnesse of them, and the power that they beare. *Eruscus* his accuser hath taken vppon hym to forge false matter, the *Roscians* kinsfolke haue boldly aduentured, and will face out their doinges, and *Chrisogonus* here that most can doe, will presse vs with his power.

¶ *A whisht or a warning to speake no more.*

Reticentia. AWhisht is when we bid them holde their peace, that haue least cause to speake, and can doe little good with their talkyng. *Diogenes* beyng vpon the Sea among a number of naughtie packes, in a greate stormе of weather, when diuers of these wicked fellowes cried out for feare of drowning, some with feined praier to *Iupiter*, some to *Neptune*, and euery one as they best fantasied the Gods aboue: whisht (q^ *Diogenes*) for by Gods mother, if God hymself knowe you to be here, you were like to be drowned euery mothers sonne of you. Meanyng that they were so naught, and so fainedly made their praier to false Gods, without mind to amend their naughtie life, that the liuing God would not leaue them vnpunished, though they cried out neuer so fast. We vse this figure likewise when in speakyng of any man: wee saie whisht, the Woulf is at hande, when the same man cometh in the meane season, of whom we spake before.

Diogenes.

¶ *Contrarietie.*

Contentio. COntrarietie, is when our talke standeth by contrary wordes or sentences together. As thus. Wee might dispraise some

one,

one man, he is of a straunge nature as euer I saw, for to his frend he is churlishe, to his foe he is gentle: giue him faire wordes and you offend him: checke him sharply, and you winne him. Let him haue his will, and he will flie in thy face: keepe him short, and you shall haue him at commaundement.

¶ *Freenesse of speeche.*

FReenesse of speech, is when we speake boldly & without feare, euen to the proudest of them, whatsoeuer we please or haue list to speake. *Diogenes* herein did excell, and feared no man when he sawe iust cause to saie his minde. This worlde wanteth suche as he was, and hath euer many suche as neuer honest man was, that is to saie, flatterers, fauners, and soothers of mens sayinges. *Libera vox.*

¶ *Stomacke greefe.*

STomacke greefe, is when we will take the matter as hot as a toste. Wee neede no examples for this matter hot men haue too many, of whom they maie bee bolde and spare not that find themselues a cold. Somtimes wee entreate earnestly, and make meanes by praier to winne fauour. Sometimes we seeke fauour by speaking well of the companie present. As thus. Through your help my Lords, this good deede hath been done. Sometymes we speake to hurt our aduersaries, by setting forth their euill behauiour. Sometymes wee excuse a fault, and accuse the reporters. Sometymes we wish vnto God for redresse of euill. Sometymes wee curse the extreme wickednesse of some past good Roisters. In all whiche I thinke neither examples neede, nor yet any rehearsall had been greately necessarie, cõsidering all these come without any great learning, sauing that for apt bestowing, iudgement is right needfull. *Iracundia.* *Deprecatio.* *Conciliatio.* *Læsio.* *Purgatio.* *Optation.* *Execratio.*

¶ *Of figures and sentences called Schemes.*

WHen any sentence vpon the placing or setting of wordes, is saied to be a figure: the saied is alwaies called a Scheme, the which words beyng altered or displaced, the figure straight doeth lose his name, and is called no more a Scheme. Of this sort there is diuers, suche as hereafter followe.

¶ *Doublettes.*

DOublettes, is when wee rehearse one and the same worde twise together. Ay wretche, wretche, that I am. *Tullie* against *Germinatio. Verborum.*

gainſt *Catiline*, enueighyng ſore againſt his traiterous attempts, ſaieth after a long rehearſed matter, and yet notwithſtanding all this notorious wickednesse: The man liueth ſtill, liueth? Naie Marie, he cometh into the counſaile houſe, whiche is more. An other. Dareſt thou ſhew thy face, thou wretched theef, thou theef, I ſaie to thine owne father, dareſt thou looke abroade? Thus the oft repeatyng of one worde, doth muche ſtirre the hearer, and makes the worde ſeeme greater, as though a ſworde were oft digged and thruſt twiſe, or thriſe in one place of the bodie.

¶ *Altering parte of a worde.*

Paulum immutatum verbum.

ALteryng parte of a worde, is when we take a letter or ſillable from ſome worde, or els adde a letter, or ſillable to a worde. As thus. Willyam Somer ſeyng muche a doe for accomptes makyng, and that the Kynges Maieſties of moſte worthie memorie Henrie the eight wanted money, ſuche as was due vnto hym: and pleaſe your Grace (q he) you haue ſo many Frauditours, ſo many Conueighers, and ſo many Deceiuers to get vp your money, that they get all to themſelues. Whether he ſaied true or no, let God iudge that, it was vnhappely ſpoken of a foole, and I thinke he had ſome Schoolemaiſter: He ſhould haue ſaied Auditours, Surueighours, and Receiuers.

¶ *Repetition.*

Repetitio à primo.

REpetition, is when we beginne diuers ſentences, one after an other: with one and the ſame word. As thus: When thou ſhalt appere at the terrible daie of iudgement, before the high Maieſtie of God, where is then thy riches? Where is then thy daintie fare? Where is then thy greate band men? Where are then thy faire houſes? Where are then al thy Landes, Paſtures, Parkes, and Foreſts? I might ſay thus of our ſoueraigne Lorde the Kynges Maieſtie, that now is: King Edward hath ouerthrowen Idolatrie, King Edward hath baniſhed ſuperſtition: King Edward by Gods help, hath brought vs to the true knowledge of our creation: Kyng Edward hath quieted our conſciences, and laboured that all his people ſhould ſeeke health, by the death and paſſion of Chriſt alone.

¶ *Conuerſion.*

Conuerſion

COnuersion, is an oft repeatyng of the laſt woꝛde, and is contrary to that whiche went beſoꝛe. When iuſt dealyng is not vſed: wealth goeth awaie, freendſhipp goeth awaie, truthe goeth awaie, all goodneſſe (to ſpeake at a woꝛde) goeth awaie. Where affections beare rule, there reaſon is ſubdued, honeſtie is ſubdued, good will is ſubdued, and all thynges els that withſtande euill, foꝛ euer are ſubdued. *Conuerſio eiuſdem in extremum.*

¶ *Comprehenſion.*

COmpꝛehenſion, is when both the aboue rehearſed figures, are in one kind of ſpeaking vſed, ſo that both one firſt woꝛd muſt oft bee rehearſed, and likewiſe all one laſt woꝛde. What winneth the hartes of men: liberalitie: What cauſeth mẽ to aduẽture their liues, and die willingly in defence of their maiſters: liberalitie. What cõtinueth the ſtate of a king: liberalitie. What becometh a woman beſt, and firſt of all: ſilence. What ſeconde: ſilence. What third: ſilence. What fourth: ſilence. Yea, if a man ſhould aſke me till Domes daie, I would ſtill crie ſilence, ſilence: without the which no woman hath any good gift, but hauing the ſame, no doubt ſhe muſt haue many other notable gifts, as the which of neceſſitie, doe euer followe ſuche a vertue. *Conuerſio in eadem.* *Silence becometh a woman.*

¶ *Progreſſion.*

PRogreſſion ſtandeth vpon contrary ſentences, whiche aunſwere one an other. If we would rebuke a naughtie boy, we might with commendyng a good boye, ſaie thus. What a boy art thou in compariſon of this fellow here. Thou ſleepes: he wakes: thou plaies: he ſtudies: thou art euer abꝛoade: he is euer at home: thou neuer waites: he ſtill doth his attendance: thou careſt foꝛ no bodie: he doeth his duetie to all men: thou doeſt what thou canſt to hurte all, and pleaſe none: he doeth what he can to hurte none, and pleaſe all. *Progreſſio.*

Like ending, and like falling.

THen the ſentences are ſaid to ende like, when thoſe woꝛdes doe ende in like ſillables which do lacke caſes. Thou liues wickedly, thou ſpeakeſt naughtely. The rebels of Noꝛthfolke (quoth a moſt woꝛthie man that made an inuectiue againſt them) thꝛough ſlauerie, ſhewe nobilitie: in deede miſerably, in faſhion cruelly, in cauſe deuillishly. Sentences alſo are ſaid to fall *Similiter deſinens, ſimiliter cadens.*

like

like, when diuers wordes in one sentence ende in like cases, and that in rime. By great trauaile is gotten much auaile, by earnest affection men learne discretion.

These two kindes of Eroynation are then most delitefull, whē contrary thinges are repeated together: when that once againe is vttered whiche before was spoken: when sentences are turned and letters are altered. Of the first this maie be an exāple: where learnyng is loued, there labour is esteemed: but where slothe is thought solace, there rudenesse taketh place. A King is honoured that is a King in deede: will you drinke or you go, or will you go or you drinke. There is a difference betwixt an Horsmilne, and a Milne horse. He is a meter man to driue the cart, then to serue the court. Through labor cometh honor, through idle liuing foloweth hangyng. Diuers in this our tyme delite muche in this kinde of writing, whiche beyng measurably vsed deliteth muche the hearers, otherwise it offendeth, and wearieth mens eares with satietie. S. *Augustine* had a goodly gift in this behalfe, and yet some thinkes he forgot measure, & vsed ouermuch this kinde of figure. Notwithstanding, the people were such where he liued, that they tooke much delite in rimed sentences, and in Orations made ballade wise. Yea, thei were so nice and so waiward to please, that except the Preacher from tyme to tyme could rime out his sermon, would not lōg abide the hearing. *Tacitus* also sheweth that in his tyme, the Judges and Seriantes at the lawe, were driuen to vse this kinde of phrase, bothe in their writing, and also in their speaking. Yea, great Lordes would thinke themselues contemned, if learned men (when thei speake before them) sought not to speake in this sort. So that for the flowing stile and ful sentence, crept in Minstrels elocution, talking matters altogether in rime, and for waightinesse and grauitie of wordes, succeeding nothing els but wantonnesse of inuention. *Tullie* was forsaken, with *Liuie*, *Caesar*, and other: and *Apuleius*, *Ausonius*, with suche Minstrell makers were altogether followed. And I thinke the Popes heretofore (seing the peoples folie to be suche) made al our Himnes and Anthemes in rime, that with the singing men, playing of Organes, ringing of Belles, and riming of Himnes and Sequences, the poore ignorant might think the harmonie to be heauenly, and

Augustine.

Tacitus.

Rimed sentences, vsed without measure.

Rimes made to mocke the simple.

verely

verely beleue that the Angels of God made not a better noyce in heauen. I speake thus muche of these .15. figures, not that I think folie to vse them (for they are pleasant and praise worthie) but my talke is to this ende, that they should neither onely nor cheefly be vsed, as I know some in this our time, doe ouermuch vse them in their writinges. And ouermuche (as all men knowe) was neuer good yet. Yea a man may haue ouermuch of his mothers blessing if she will neuer leaue blessing. Therefore a measure is best, yea, euen in the best thinges. And thus farre for these two figures.

¶ *Egall members.*

EGall members are suche, when the one halfe of the sentence aunswereth to the other, with iust proportion of number, not that the Sillables of necessitie should bee of iust number, but that the eare might iudge them to bee so egall, that there maie appeare small difference. As thus. Law without mercie, is extreme power, yet men through folie deserue such Justice. Learning is daungerous, if an euil man haue it. The more noble a man is, the more gentle he should be. *Isocrates* passeth in this behalfe, who is thought to write altogether in nomber, keeping iust proportion in framyng of his sentence. *Paria paribus relata.*

¶ *Like among themselues.*

SEntences are called like when contraries are set together, and the first taketh asmuche as the other followyng: and the other followyng taketh asmuche awaie, as that did whiche went before. As thus. Lust hath ouercome shamefastnesse, impudencie hath ouercome feare, and madnesse hath ouercome reason. Or els sentences are saied to be like among themselues, when euery parte of one sentence is egall, and of like waight one with an other. As thus. Is it knowne, tried, proued, euident, open, and assured that I did suche a deede: An other. Suche riot, Dicyng, Carding, picking, stealing, fightyng, Ruffians, Queanes and Harlottes must needes bring him to naught. *Similia inter se.*

¶ *Gradation.*

GRadation, is when wee rehearse the worde that goeth next before, and bring an other word therevpon that encreaseth the matter, as though one should goe vp a paire of stayers and not leaue till he come at the top. Or thus. Gradation is when *Gradatio.*

a ſentence is diſſeuered by degrees, ſo that the woꝛde whiche endeth the ſentence going before doeth begin the next. Labour getteth learnyng, learnyng getteth fame, fame getteth honour, honour getteth bleſſe foꝛ euer. An other. Of ſlothe cometh pleaſure, of pleaſure cometh ſpendyng, of ſpendyng cometh whoꝛyng, of whoꝛyng cometh lack, of lacke cometh theft, of theft cometh hanging, and there an ende foꝛ this woꝛlde.

¶ *Regreſſion.*

Regreſſio. That is called regreſſion, when we repeate a woꝛde eftſone that hath bin ſpoken and reherſed before, whether the ſame bee in the beginning, in the middeſt, oꝛ in the latter ende of a ſentence. In the beginning, thus. Thou art oꝛdeined to rule other, and not other to rule thee. In the middeſt, thus. He that hath money hath not giuen it, and he that hath giuen money, hath not his money ſtill, and he that hath giuen thankes, hath thankes ſtil, and he that hath them ſtill, hath giuen them notwithſtanding. In the latter ende, thus. Man muſt not liue to eate, but eate to liue. Man is not made foꝛ the ſabboth, but the ſabboth is made foꝛ mã. If man do any filthy thing, and take pleaſure therin: the pleaſure goeth awaie, but the ſhame tarieth ſtil. If man do any good thing with paine, the paines goe awaie, but the honeſtie abideth ſtill.

¶ *Wordes looſe.*

Diſſolutum. WOꝛdes looſe are ſuche, whiche as are vttered without any addition of coniunctions, ſuche as knitte woꝛdes and ſentences together. As thus. Obeye ꝑ King, feare his lawes, keepe thy vocation, doe right, ſeeke reſt, like well a little, vſe all men, as thou wouldeſt they ſhould vſe thee.

¶ *Out crying.*

Exclamatio. OVt crying, is when with voyce we make an exclamation. Oh Loꝛde, O God, O woꝛlde, O life, O maners of men: O Death, where is thy ſtyng: O Hell, where is thy victoꝛie:

¶ *Oft vſing of one worde in diuers places.*

CAn he haue any mans harte in him, oꝛ deſerueth he ꝑ name of a man, that cruelly killeth a pooꝛe innocent man, who neuer thought hym harme.

¶ *A cauſe giuen to a ſentence vttered.*

IF I feare not myne aduersarie, because I am not guiltie. I mistrust not the Iudges, because they are iust, the Quest will not cast me, the matter is so plaine.

¶ A cause giuen to thinges contrary.

BEtter it were to rule, then to serue. For, he that ruleth, liueth: because he is free. But he that serueth, can not be said to liue. For wher bondage is, there is no life properly

Sufferaunce.

TAke your pleasure for a tyme, and doe what you list, a time will come when accoumpt shall be made. When thynges can not be that we would haue, we should will that, whiche we can haue. Pacience is a remedie for euery disease. *Permitio.*

A doubting.

SHall I call hym foole, or shall I call hym varlet, or bothe? An other. What made hym to commit suche a Robberie? Lacke of money, or lacke of witte, or lacke of honestie? I doubt whether to call hym a foolishe knaue, or a knauishe foole. When muche matter was here in England, for calling the Pope supreme hed of the Church (by a Spanyard, that whilome was of the Popes Court in Rome) you doubt muche here in England, whether the Pope bee hed of the Churche or no, and greate variaunce there is amongst you, at the whiche folly of yours I doe muche maruaile, for wee doubt muche at Rome whether he bee a member of the Churche at all or no. *Dubitatio.* *A Spanyards doubt.*

Reckening.

REckening is when many thinges are nombred together. There is no streate, no house, no man, no childe, no shoppe, no lodging in all this Toune, but he hath been in it. There is no Stone, no Diamonde, no Saphire, no Rubie, no Chistall: no Turcalse, no Emerode, but he knoweth them perfectly. By this figure wee maie enlarge that, by rehearsyng of the partes, whiche was spoken generally, and in few wordes. This maie be an example. Suche a Gentleman beyng an vnthrift, hath spent all that euer he had. Thus the sentence maie bee amplified, if we shewe particularly what he had, and tel seuerally how he spent it. Looke what enheritance came to him (which was no smal thing) by the death of his owne kinne, and his wifes kinsfolke? What *Dinumeratio.* *Sentence amplified by seuerall rehearsing of thinges.*

dower soeuer he had by Mariage of his wife, which by report was a very greate thing: Whatsoeuer he got by Executorship: What soeuer the Kinges Maiestie gaue him. What booties soeuer he got in Warrefare: looke what money he had, what Plate, what Apparell, what Houshold stuffe, what Land and Lordships, what Sheepe, Goods, Parkes, and Medowes, yea, whatsoeuer he had, moueable, or vnmoueable, his house, and all that euer he had: he hath so spent in leawe daies, so wasted it, and made suche hauocke of all together, among the beastly companie of filthie Queanes, among abhominable Harlottes, with banquetting from daie to daie, with sumptuous rare Suppers, with drinking in the night, with daintics and delicates, and all such sweete delites, with Dicing, Carding, and all maner of gameyng: that he hath now left neither crosse nor crucifixe, no not a dodkin in all the worlde to blesse himself with all. Thus these wordes (he hath spent all his goodes in riot) are dilated and set forth at large, by rehearsing seuerally euery thing one after an other.

¶ Reasoning a matter with our selues.

Disputatio.

THen we reason the matter with our selues, when we aske questions of our selues, and aunswere thereunto. As thus. How came this good fellowe by all that he hath? Did his father leaue him any Lande? Not a foote. Did his freendes giue him any thing? Not a groate. Hath he serued in any vocation, to heape vp so muche wealth? None hath liued more idely. Doth he not leane to some Noble man? Yea, but he neuer receiued more then fower marke wages. How then cometh he by all that euer he hath, liuing without labour, hauing no freendes to helpe him, hauing so little to take vnto by all outward apparance, and spendyng so liberally, and owing no man a groate in all the worlde? Assuredly, it can not be otherwise, but that he commeth naughtly by most of that which he hath. An other. Seing thou art so basely borne, so poore in state, so smally learned, so hard fauoured, and hast no witte at all, what meanest thou to vaunt thy selfe so muche, and to make suche bragges as thou doest. What doth make thee to ware so proude? Thy stocke whereof thou diddest come? Why man they are very base folke. Thine owne wealth? Tushe, thou art as poore as Job. Thy learning? Marie thou neuer canst yet

where-

where any learning did grow. Thy beautie: Now in good sothe, a worse fauoured man can there not be vpon yearth againe. Thy witte: Now God he knoweth, it is as blunt as many bee. What other thing then is all this thy bragging, but plaine madnesse.

¶ Resembling of thinges.

Imago.

RESembling of thinges, is a comparing or liking of looke, with looke, shape, with shape, and one thing with an other. As when I see one in a greate heate, and fiersely set vppon his enemie, I might saie, he let flee at hym like a Dragon. Or thus. He lookes like a Tiger, a mã would think he would eate one, his countenance is so ougle. He speakes not, but he barkes like a Dogge: he whets his teeth like a Boore, he beates the grounde with his foote like a greate Horse: he is as ramping as a Lion. By this figure called in Latine *Imago*, that is to saie an Jmage, we might compare one man with an other, as *Salust* compareth *Cæsar* and *Cato* together, or we might heape many men together, and proue by large rehearsall any thing that we would, the which of the *Logicians* is called induction.

¶ Answering to our self.

Sibi ipsi responsio.

WE are saied to answere our self, when we seeme to tell our self what we will doe, *Phedria* in *Terence* beeyng muche troubled and out of quiet, because he was not receiued of his woman, but shutt out of doores, when he was most willing to see her, made as though he would not come to her afterwardes, nor yet see her at all, when she did most gently sende for him. And therefore beyng in his anger, thus he saied: Well, what shall I doe: Shall I not goe, not euen now when she sends for me of her owne accorde: Or shall I bee of suche a nature, that I can not abide the despitefulnesse of Harlottes: She hath shutt me out, she calles me againe. Shall I go to her: Naie I will not though she entreate me neuer so faire.

Order.

Ordo.

ORder is of two sortes, the one is when the worthier is preferred and set before. As a man is set before a woman. The second is, whē in amplification, the weightiest wordes are set last, & in diminishing the same are

set foꝛmost. With what looke, with what face, with what harte dare thou doe suche a deede?

¶ *Brief describing, or circumscription.*

Circumscriptio.

Circumscription is a weeke declaryng of a thing. As thus. He is free that is subiect to no euill. It is a vertue to eschewe vice.

There are diuers other colours of *Rhetorique*, to commende and set foꝛth a sentence, by chaunge of woꝛdes and muche varietie of speeche, but I had rather offende in speaking to little, then deserue rebuke in saying to muche. Foꝛ as muche as close silence maie soner be pardoned, then immoderate bablyng can want iust blame, and therefoꝛe thus an ende.

¶ *Of Memorie.*

AS I haue laboꝛed to set out the other partes of *Rhetorique*, in suche ample wise as I thought most needefull, so it standeth me in hande, not to slacken myne endeuour, now that I am come to speake of memoꝛie. Foꝛ, though man haue vnderstandyng and iudgement, whiche is one parte of wisedome: yet wanting a remembꝛaunce to apply thyngs aptly, when time and place shall best require: he shall doe but small good with all his vnderstandyng. And therefoꝛe it is saied not without reason, that the same is memoꝛie to the mind, that life is to the body. Now then what els must they doe that esteeme reason and loue knowledge, but cherishe the memoꝛie from tyme to tyme, as an especiall and soueraine preseruatiue, against the infection of cankard oblition. The faulkners saie, it is the first point of haukyng to holde fast. And yet I can not thinke otherwise, but that in all good learnyng also, it is best & most expedient euermoꝛe to holde fast. Foꝛ what auaile good thinges if wee can not keepe them, if we receiue them in at one eare, and let them out as fast againe at the other eare? A good thꝛiftie man will gather his goodes together in time of plentie, and laie them out againe in time of neede: and shall not an Oꝛatour haue in stoꝛe good matter, in the chest of his memoꝛie, to vse and bestow in tyme of neꝛessitie? I doubt not, but all men desire to haue a good remembꝛaunce of thynges, the which what it is, how it is deuided, and how it maie be preserued, I will shewe in as fewe woꝛdes as I can.

What

¶ *What is memorie.*

MEmorie is the power retentiue of mynde, to keepe those thinges, which by mans wit are conceiued, or thus. Memorie is the power of the minde that conteineth thinges receiued, that calleth to mynde thinges past, and renueth of fresh, thinges forgotten. Memorie, what it is.

¶ *The places of Memorie.*

THE Phisicians declare, that in the former part of the hed lieth the common sense, the whi he is therefore so called, because it giueth iudgement, of all the fiue outward sences, onely when they are presently occupied aboute any thing. As when I heare a thing, or see a thing, my cõmon sense iudgeth, that then I doe heare, or see the same. But the memorie called the Threasure of the minde, lieth in the hinder parte, the whiche is made most perfect by temperatnesse, and moderation of qualities in the braine. For where humours exceede or want, there must needes ensue muche weakenesse of remembraunce; Children therefore being ouer moyst, and olde men ouer drie, haue neuer good memories. Againe, where ouer muche cold is, and extreme moysture, there is euer muche forgetfulnesse. Therefore it auaileth greatly, what bodies we haue, and of what constitution they be compact together. For suche as be hotte and moyst, do sone conceiue matters, but thei keepe not long. Againe, they that be colde and drie, doe hardly conceiue, but they keepe it surely when they once haue it. And the reason is this, heate being cheefe qualitie, doth drawe thinges vnto it (as we maie see by the Sunne) the whiche notwithstanding are soner after dissipated and resolued. Againe, who hath seen a print made in water of any earthly thing? Than though heate and moysture together, drawe thinges into them, yet (wee see plainly) they can not long holde them. But when the braine is colde and drie, thinges are therefore the faster holden, because it is the propertie of colde and drought, to thicken all thinges, and to harden them fast together, as we see the water through coldnesse is congeled, and soft thinges are frosen oftentymes: almost as harde as a stone. So that moysture through heate being cheefe qualitie, doeth drawe: and drought through coldnesse, whiche is cheefe contrary to heate, doth harden Children and olde mẽ haue but euill memories. Hot & moyst bodies sone conceiue. Colde and drie keepe thinges sure.

and make thinges fast together. But now how doe wee knowe that the memorie resteth in the latter parte of the hedd? No doubt experience hath proued, and confirmed this to bee most true. For there hath been some, that beyng hurt in that parte, haue vtterly forgot their owne name. I doe remember one man, that (beeyng hurt in that place, at the Insurrection of the Lincolnshire men, fifteene yeres past) could not deuise the making of some Letters, in his Crosse rowe, when he tooke penne and inke to write to his frende, whereas before that tyme, he wrote bothe fast and faire, and was learned in the Latine. And therefore when he wrote, he would stand musing a great while, before he could call to remembraunce, how he vsed to make a P. A. O. or suche an other Letter, whereupon diuers much marualled what he would haue, or what he ment at the first time. For beeing greeued and willing to aske helpe, he could not vtter his meaning, for lacke of remembrance, and yet his tongue serued him well otherwise, to vtter whatsoeuer came in his hed.

Memorie in the latter parte of the head.

The deuision of Memorie.

Memorie diuided.

MEmorie is partly naturall, and partly artificiall. Naturall memorie, is when without any preceptes or lessons, by the onely aptnesse of nature, we beare away such thinges as we heare. Wherein some heretofore did much excell, and greatly passe al other. As *Themistocles* who had so good a memorie, that whē one proffered to teach him the arte of Memorie: nay by Sainct Marie (quoth he) teache me rather the arte of forgetting. Declaring thereby that his memorie was passing good, & that it was more plaine for him, to forget suche thinges as he would not keepe, then hard to remember suche thinges as he would knowe.

Themistocles.

Mithridates also had suche an excellent memorie, that whereas he was Lorde and ruler ouer xxii. straunge Countries, that speake diuers speeches one from an other: he was able to talke with euery one of them in their owne countrey language.

Mithridates

Likewise *Cyrus* King of the *Persians*, hauing a greate Armie of men, knewe the names of all his Soldiours.

Cyrus.

Cyneas Ambassadeur for King *Pyrrhus*, called euery one by his name, that was in the Parliament house at Rome, the seconde daie after he came thether, the number of them beeyng foure times as

Cyneas.

as many as thei be, that belong vnto the Parliament here in Englande.

Julius Cæsar is reported that he could reade, heare, and tell one what he should write, so fast as his penne could runne, and endite Letters himself altogether at one tyme. Julius cesar

Thus we see that naturally men haue had wonderfull memories, as contrariwise there haue been heard of as straunge forgetfull wittes. Some hath not knowne his right hand from his left. An other hath forgotte his owne name. An other hath caried his knife in his mouth: and hath runne round about the house seeking for it. An other hath tolde a tale halfe an houre together, and immediatly after hath forgot what he spake all that while. Forgetfull wittes.

Cicero telleth of one *Curio*, that where as he would make a deuision of three partes, he would either forget the third, or make vp a fourth, contrary to his first purpose and entent.

This I remember being a boye, that where as a Preacher had taken vpon him to set forth the twelue Articles of our beleefe, he could not in all the world finde out past nine: so that he was faine to saie, he was assured there was twelue, where soeuer the other three were become, and he doubted not but the hearers knewe them better then he did, and therefore he would for his parte saie no more, but commit them all to God, and those nine (thought he) were enough for him at that time, to set forthe and expounde for their vnderstanding. Belike this man had the art of forgetting.

Now the best meane bothe to amende an euill memorie, and to preserue a good, is first to keepe a diet, and eschewe surfites, to sleepe moderatly, to accompanie with women rarely, and last of all to exercise the witte with cunning, of many thinges without Booke, and euer to bee occupied with one thing or other. For euen as by labour the witte is whetted, so by lithernesse the witte is blounted. Preseruatiō of Memorie.

But now concerning the other kinde of memorie called artificiall, I had neede to make a long discourse, considering the straungenesse of the thing to the English eare, and the hardnesse of the matter, to the ignorant and vnlearned. But first I will shewe from whence it hath beginning, and vpon what occasion it was first inuented, before I aduenture to declare the preceptes

that belong vnto the same.

¶ *The first founder of the arte of Remembraunce.*

Simonides, first authour of the arte of remẽbrance.

THE inuention of this Arte, is fathered vppon *Simonides*, for when the same man (as the fable recordeth) had made in behalfe of a triumphant Champion called *Scopas*, for a certaine somme of money a Ballade, suche as was then wont to bee made for Conquerours: he was denied a peece of his rewarde, because he made a digression in his song (whiche in those daies was customably vsed) to the praise and commendation of *Castor* and *Pollux* (who were then thought beyng Twinnes, and got by *Iupiter* to bee Gods) of whom the Champion willed him to aske a portion, because he had so largely set forth their worthie doinges. Now it chaunced, that where as there was made a greate feast, to the honour of the same Victorie, and *Simonides* had been placed there as a guest, he was sodainly called from the Table, and told that there was two yong men at the doore, and both on horse back, whiche desired most earnestly to speake with him out of hande. But when he came out of the doores, he saw none at all: notwithstandyng, he was not so sone out, and his foote on the Threshold, but the Parlour fell doune immediatly vpon them all that were there, and so crushed their bodies together, and in suche sort, that the kinsfolke of those which were dead, comming in, and desirous to burie them euery one according to their calling, not onely could they not perceiue them by their faces, but also they could not discerne them by any other marke of any parte in all their bodies. Then *Simonides* well remembring in what place euery one of them did sitt, tolde them what euery one was, and gaue them their kinsfolkes carcases, so many as were there. Thus the arte was first inuented. And yet (though this bee but a fable) reason might beate thus much into our heades, that if the like thyng had bẽn done, the like remembraunce might haue bẽn vsed. For who is he that seeth a dosen sit at a table, whom he knoweth very well, can not tell after they are all risen, where euery one of them did sit before: And therefore, be it that some man inuented this tale: the matter serueth well our purpose, and what neede wee any more?

¶ *What thinges are requisite to get the arte of Memorie.*

They

They that will remember many thinges, and rehearse the̅ together out of hand: must learne to haue places, and digest Images in them accordingly.

A place what it is.

A place is called any roume, apt to receiue thinges.

An Image what it is.

An Image is any Picture or shape, to declare some certaine thing thereby. And euen as in Waxe wee make a print with a Seale, so we haue places where liuely pictures must be set. The places must bee greate, of small distaunce, not one like an other, and euermore the fift place must be made notable aboue the rest, hauing alwaies some seuerall note from the other, as some Antique, or a hande pointing, or suche like, that the rather hauyng a greate nomber of places, wee might the better knowe where wee are, by the remembraunce of suche notable and straunge places. And thus hauing them wel appointed, we must keepe them fresh in our memorie, and neuer chaunge them but vse them still, whatsoeuer wee haue to saie. But the Images wee maie chaunge, as the matter shall giue iust cause, vsing suche as shall serue best for the knowledge of thinges. The which Images must be set forth, as though they were stirring, yea, they must be sometymes made raumping, and last of all, they must bee made of thinges notable, suche as maie cause earnest impression of thinges in our minde. As a notable euill fauoured man, or a monstruous Horse, suche as Sainct Georges Horse was wont to be, or any such like helpe well for remembraunce.

Places how they must be.

Images how they must be.

i. The places of Memorie, are resembled vnto Waxe and Paper.
ii. Images are coumpted like vnto Letters or a Seale.
iii. The placing of these Images, is like vnto wordes written.
iiii. The vtterance and vsing of them, is like vnto reading.

And therefore, as we doe reserue Paper, and yet chaunge our writing, putting our wordes as occasion shall serue, and setting other in their roume: so maie wee doe for the

Images inuented, chaunge our Picture alt, and reserue the Pa-
pers stil. Some gather their places and Images out of the crosse
rowe, beginning euery Letter with the name of some Beast, and
so go through the whole, making in euery Beast fiue seueral pla-
ces, where the impression of thinges shall be made, that is to saie,
in the Heade, the Beally, in the Taile, in the former parte of the
legges, and also in the hinder part. So that by this meanes there
shall be gathered, an hundreth and fiftcene places. Some againe
will set their places in his head or bodie, with whom thet speake.
As to make the nose, the eyes, the forhed, the haire, the eares, and
other partes to serue for places. And for making places in any
house, Churche, or other roume, this lesson is also giuen, that wee
enter our first places alwaies vpon the right hande, neuer retur-
ning backe: but going on still as I might saie in a Circuite, till
we come to that place where wee first began. But first before the
Images bee inuented, the places must bee learned perfectly, and
therefore one giueth counsaile that we should goe into some soli-
tary place where no company is, and there make our places, wal-
king vp and doune fower or fiue tymes, and calling still to our re-
membrance what, and where the places are. And not onely to doe
this once or twise, but to labour in it two or three daies at seuerall
times vntil we shalbe able to tel our places vpō our fingers ends.

And now to make this harde matter somewhat plaine, I will
vse an example. My freende (whom I tooke euer to bee an honest
mā) is accused of theft, of adulterie, of ryot, of manslaughter, and
of treason, if I would keepe these wordes in my remēbrance, and
rehearse them in order as they were spoken, I must appointe fiue
places, the whiche I had neede to haue so perfectly in my memo-
rie, as could be possible. As for example, I will make these in my
Chamber. A doore, a windowe, a presse, a bedstead, and a chimney.
Now in the doore, I will set *Cacus* the theefe, or some suche nota-
ble verlet. In the windowe I will place *Venus*. In the Presse I
will put *Vitellius* that famous Glutton. In the Bedstead I will
set Richard the third King of England, or some notable murthe-
rer. In the Chimney I will place the blacke Smith, or some o-
ther notable Traitour. That if one repete these places, and these
Images twise or thrise together, no doubt though he haue but a

meane

meane memorie, he shall carie awaie the wordes rehearsed with ease. And like as he may doe with these fiue words, so may he doe with fiue score, if he haue places fresshe in his remembraunce, and doe but vse himself to this trade one fortnight together.

Therefore though it seeme straunge and foolishe to them that know it not, yet the learned haue taken this weie, and doubtnot but marualles maie bee done, if one haue places ready made for the purpose, and haue them fresh in his remembraunce. For what other thing els do they that appoint Images in certaine places made for that purpose, but write (as a man would saie) vppon Paper, that which is spoken vnto them? What maketh the olde man (that for lacke of naturall heate and moysture, scant knoweth his right hande from his left) remember in the morning where he laied his purse all night, but the bedes head which lightly is the appointed place for all mens purses, especially suche as bee waiefairers, and haue but little store. Shall some Gentleman plaie blindfolde at the Chesse, and can not a learned man be able to rehearse vp a score by two of straunge names together. A Neteherd hauing the charge and keeping of twentie score hed of Beastes in a wilde Fenne, that belong to diuers men, will not only tell who be the owners of al such cattell, but also he will shew a man twise a weeke where any one is feeding, and if he want one among the whole, he will tell immediatly what it is, and whose it is that is wanting. Then fonde are they that count the Arte of memorie so harde, seeing they will neither proue the hardnesse of it, nor yet blush at the matter, when they see poore Neteherdes goe so farre beyonde them. How many thinges doth memorie containe marueilous to beholde, and much more would, if we were not altogether slouthfull, and as carelesse to keepe, as wee are to get, good thinges I meane, not goodes of this world. Euery Artificer hath through exercise and labor, an artificial memorie, sauing the learned man onely, who hath most neede of it aboue all other.

When wee come to a place where wee haue not been many a daie before, wee remember not onely the place it self, but by the place, wee call to remembraunce many thinges done there. Yea sometimes a window maketh some remẽber, that thei haue stolne in their daies some thing out of it. Sometimes a Chimney telleth them

them of many late drinkinges and sitting vp by the fire. Sometimes a Bedsteade putteth them in remembraunce of many good mowes: sometimes a doore, & sometimes a parler. Thus we see places euen without Images, helpe oft the memorie, much more then shall we remember, if we haue both places and Images.

But now, because I haue halfe wearied the Reader with a tedious matter, I will harten him againe with a mery tale. At the tyme of rebellion in Northfolke, there was a Priest among all other, adiudged to die vpon a Gibet in a greene place, a little from the high waie side. This Priest seeyng the place at his last ende, stood a while musing with himself, and said to the cõpanie there. Now Lorde God what a thing is this. It comes to my remembraunce now, that aboute fowerteene yeares past, I was merie here vpon this banche, with an other Priest, and wallowyng me doune vppon the Grasse, I saied these wordes: *Hæc requies mea in sæculum sæculi, hic habitabo quoniam elegi eam*. The whiche Sentence being a Psalme of Dauid, is nothyng els in English: But this is my resting place for euer and euer, here shall bee my dwellyng, because I haue chosen it. And now (quoth he) I finde it to bee ouer true, so that I thinke it bee Gods will I should dye, and therfore I take it in good worth, and thus I desire you all to pray for me. Thus we see that the place brought him in remembrance of a sentence, spoken fowerteene yeres before.

God graunt all rebelles like remembraunce.

Therefore, this knowledge is not to be neglected, no though wee doe contemne it, yet we haue the vse of it. For if wee be fully disposed to remember a thing, wee doe call vp the memorie, and stirre it to minde thinges therevnto. As if one bee called Wingfeelde, and I feare to forget this name, I might remember the wing of a birde, and a greene feelde to walke in. Sometimes we remember the whole, by keeping in minde some parte of a word. As when one is called Crowcroft, I might by remembring of a Crowe, the rather minde his name. Notwithstanding there bee some (among whom is *Erasmus*) whiche like not this arte of Memorie, but saie it rather hindereth then helpeth a mans wit. And yet *Tullie* the greatest Orator among the Romanes, did well allowe it, and proues it good by a naturall reason. For where as we know some thinges (saieth he) onely by vnderstanding, and some

Remembraunce by thinkes like.

by

by the sence of seyng, those wee keepe best in our mynndes, whiche we knowe by sight, and haue marked with our eyes. As for example. When I see a Lion, the Image thereof abideth faster in my mynde, then if I should heare some reporte made of a Lion: Among all the senses, the eye sight is moste quicke, and conteineth the impression of thinges more assuredly, then any of the other senses doe. And the rather when a man both heareth and seeth a thing (as by artificiall memorie) he doeth almost see thinges liuely, he doth remember it muche the better. The sight printeth thinges in a mans memorie, as a Seale doeth print a mans name in ware. And therefore, herebefore Images were set by for remembraunce of Sainctes, to bee laie mens bookes, that the rather by seyng the Pictures of suche men, they might be stirred to follow their good liuyng. The whiche surely had been well done, if God had not forbidden it. But seeyng thynges must bee done, not of a good entent, but euen as God hath commaunded, it is well done that suche Idolls are cleane taken out of the Churche. Marie for this purpose whereof we now write, they would haue serued gaily well. Thus the arte is sone tolde, but the practise of it is all. And therefore, if one desire to excell herein, let hym take paines to gather his places together, and keepe them well in remembraunce, prouyng by halfe a score, how he shall be able to vse a C. And no doubt, but tyme and exercise shall make him perfect. For the best arte of memorie that can be, is to heare muche, to speake muche, to reade muche, and to write much. And exercise it is that doeth all, when we haue saied all that euer we can.

Of Pronunciation.

Utteraunce what it is.

PRonunciation is an apt ordering, bothe of the voice, countenaunce, and al the whole bodie according to the worthinesse of suche wordes and matter, as by speech are declared. The vse hereof is such, for any that liketh to haue praise, for telling his tale in open assembly, that hauyng a good tongue, and a comely countenaunce, he shall be thought to passe all other, that haue the like vtteraunce: though they haue muche better learnyng. The tongue giueth a certaine grace to euery matter, and beautifieth the cause in like maner, as a sweete sounding Lute, much setteth forth a meane deuised Ballad. Or as the sounde of a good instrument

ment stirreth the hearers, and meetly muche delite, so a cleare soundyng voyce, comforteth muche our deintie eares, with muche sweete melodie, and causeth vs to allow the matter, rather for the reporters sake, then the reporter for the matters sake: *Demosthenes* therefore, that famous Orator, beeyng asked what was the cheefest point in all Oratorie, gaue the cheefe and onely praise to Pronunciation, beyng demaunded, what was the second, and the third, he still made answere Pronunciation, and would make no other answere till they left asking, declaryng hereby, that arte without vtteraunce can do nothyng, vtteraunce without art can doe right muche. And no doubt, that man is in outwarde apparance, halfe a good Clacke that hath a cleane tongue, and a comely gesture of his bodie. *Æschines* likewise, beyng banished his Countrey through *Demosthenes*, when he red to the *Rodians* his owne Oration, and *Demosthenes* answere therevnto, by force whereof he was banished, and all they maruciled much at the excellencie of the same: then (qd. *Æschines*) you would haue marueiled muche more, if you had heard himself speake it. Thus beeyng cast in miserie and banished forever, he could not but giue suche greate reporte of his most deadly and mortall enemie.

Demosthenes saying of Pronunciation.

Æschines.

¶ *The partes of Pronunciation.*

PRonunciation standeth partly in fashioning the tongue, and partly in framing the gesture.

The tongue or voyce is praise worthie, if the vtteraunce be audible, strong, and easie, and apt to order as wee list. Therefore, they that minde to get praise in telling their minde in open audience, must at the first beginning, speake somewhat softlie, vse meete pausing, and beeyng somewhat heated, rise with their voyce, as tyme and cause shall best require. They that haue no good voyces by nature, or can not well vtter their wordes, must seeke for helpe elswhere. Exercise of the bodie, fastyng, moderation in meate and drinke, gaping wide, or singyng plaine Song, and counterfeyting those that doe speake distinctly, helpe muche to haue a good deliueraunce. *Demosthenes* beyng not able to pronounce the first letter of that Arte whiche he professed, but would saie, for, *Rhetorike*, *Letolike*, vsed to put little stones vnder his tongue, and so pronounced, whereby he speake at length so plainly,

ly, as any man in the worlde could doe. Musicians in Englande haue vsed to put gagges in children's mouthes, that they might pronounce distinctly, but now with the losse and lacke of Musick, the loue also is gone of bringing vp children to speake plainly. Some there bee that either naturally, or through follye haue suche euill voyces, and suche lacke of vtteraunce, and suche euill gesture, that it muche defaceth all their doynges. One pipes out his wordes so small, through defaulte of his winde pipe, that ye would thinke he whistled. An other is hoarse in his throte, that a manne would thinke, he came lately from scourynge of Harnesse. An other speakes, as though he had Plummes in his mouthe. An other speakes in his throte, as though a good Ale crumme stucke fast. An other rattles his wordes. An other choppes his wordes. An other speakes, as though his wordes had needs to bee heaued out with leuers. An other speakes, as though his words should be weighed in a ballaunce. An other gapes to fetch winde at euery thirde woorde. This manne barkes out his Englishe Northrenlike, with I saie, and thou lad. And other speakes so finely, as though he were brought vp in a Ladies Chamber. As I knewe a Priest that was as nice as a Nunnes Henne, when he would saie Masse, he would neuer saie *Dominus vobiscum*, but *Dominus vobicum*. In like maner, as some now will saie the Commaundementes of GOD, Blacke Ueller, for Commaundementes, and blacke Ueller. Some blowe at their nostrilles. Some sighes out their woordes. Some singes their sentences. Some laughes altogether, when they speake to any bodie. Some gruntes like a Hogge. Some cackles like a Hennе, or a Jacke Dawe. Some speakes as though they should tell in their sleeue. Some cries out so lowde, that they would make a mans eares ake to heare them. Some coughes at euery worde. Some hemmes it out. Some spittes fire, they talke so hottely. Some makes a wrie mouth, and so they wrest out their wordes. Some whines like a Pigge. Some supps their wordes vp, as a poore man doth his Porage. Some nodes their hed at euery sentence. An other winkes with one eye, & some with both. This man frouneth alwaies when he speakes. An other looks euer as though he were madde. Some cannot speake but they must goe vp and

Faltes in pronunciation.

doune

vouue, or at the leaſt be ſtirryng their feete, as though they ſtood in a cockeryng Boate. An other will plaie with his cappe in his hand and ſo tel his tale. Some when they ſpeake in a great companie, will looke all one waie, as I knewe a Reader in my daies, who looked in like ſorte when he redde to Scholers, whom one thought to diſapoint of ſuche his conſtaunt lookes: and therefore againſt the next daie, he painted the Deuill with hornes vppon his head, in the ſelf ſame plate, where the Reader was wont alwaies to looke, the whiche ſtraunge Monſter, when the Reader ſawe, he was halfe abaſhed, and turned his face an other waie. Some poſes vpon the ground as though they ſought for pinnes. *Tullie* telles of one *Theophraſtus Taurifcus*, who is ſaied to declaime arſee verſee. Some ſwelles in the face, & filles their cheekes full of winde, as though they would blowe out their wordes. Some ſetteth forthe their lippes, two inches good beyonde their teeth. Some talkes as though their tongue went of pattines. Some ſhewes all their teeth. Some ſpeakes in their teeth altogether. Some lettes their wordes fall in their lippes, ſcant opening them when they ſpeake. There are a thouſand ſuche faultes among men, bothe for their ſpeeche, and alſo for their geſture, the which if in their yong yeres they be not remedied, they will hardly bee forgotte when they come to mans ſtate. But the rather that theſe faultes maie bee redreſſed; I haue partly declared heretofore, the right vſe of vtterance. And now I minde by Gods helpe to ſhewe the right vſe of geſture.

What is geſture.

Geſture, what it is.

GEſture is a certaine comely moderation of the countenance, and all other partes of mans bodie, aptly agreeing to thoſe thinges which are ſpoken. That if we ſhal ſpeake in ſpleaſaunt matter, it is meete that the looke alſo ſhould bee therefull, and all the geſture ſtirring thereafter. The hedde to be holden vpright, the forehedd without frouning, the browes without bending, the noſe without blowing, the eyes quicke and pleaſant, the lippes not laied out, the teeth without grenning, the armes not much caſt abroade, but comely ſet out, as tyme and cauſe ſhall beſt require: the handes ſometimes opened, and ſometimes holden together, the fingers pointing, the breaſt laied out, and the

whole

whole bodie stirring altogether, with a seemely moderation. By the whiche behauiour of our bodie after suche a sorte, we shall not onely delite men with the sight, but perswade them the rather the truth of our cause.

Q. Hortensius had suche delite to vse comely gesture, and had such grace in that behalfe: that I doubt whether men had a greater desire to see him, then they had to heare him. His countenance so wel agreed with his wordes, and his wordes were so meete for his countenance: that not only he did please the iudgement of his hearers, and contented their mind: but also he pleased their eyes, and delited their eares, so muche as could be wished. Hortensius.

Tullie saieth well: The gesture of man, is the speech of his bodie, and therefore reason it is, that like as the speeche must agree to the matter, so must also the gesture agree to the minde, for the eyes are not giuen to man onely to see, but also to shewe, and set forth the meaning of his minde, euen as vnto a Boore, are giuen hiselles: To a Lion, the taile: To a Horse, his eares: whereby their inclinations and sodaine affections are sone espied. When wee see a man looke redde in the eyes, his browes bent, his teeth byting his vpper lippe, wee iudge that he is out of pacience. Therfore as we ought to haue good regard, for the vtterance of our wordes, so wee ought to take heede that our gesture be comely, ỳ which both being well obserued, shal encrease fame, and get estimation vniuersally.

But here an ende. And now as my will hath been earnest, to doe my best: so I wish that my paines maie be taken thereafter. And yet what needes wishing, seing the good will not speake euil: and the wicked can not speake wel. Therefore being stated vpon the good, and assured of their gentle bearyng with me: I feare none, because I stand vpon a sauf ground.

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